

# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

# We the People

of the United States, in order to establish a more perfect Union, secure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of Liberty to ourselves and to the posterity, do hereby establish this Constitution for the United States of America.

## Article I

Section 1. All legislative Powers herein granted, shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not, when elected, be seven Years old and 14 Years old, when elected.

Representatives and Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

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The Vice President of the United States shall be chosen by the Electors in each State, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

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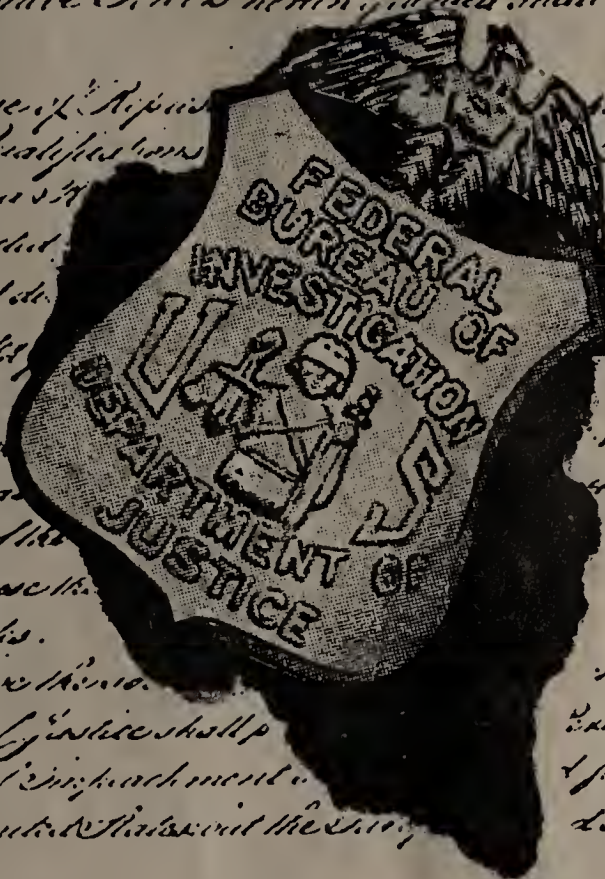
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## The Ever-Expanding FBI

# Gay and Str Court

By Jill Clark

PORTLAND, OR — Forms of censorship used by at the Oregon Women's tional Center and the Oregon Penitentiary were ruled unconstitutional in a federal court recently.

Advocates of prisoners maintain that gay prisoners benefit the most from the which was made by U.S. Judge Owen Panner on May 1.

Lesbian and gay male lions or books which are not ally explicit" must not be kept from prisoners, according to the agreement between state officials and attorneys for Oregon American Civil Liberties Union, which filed the suit.

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## Woo S

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By Jill Clark

BERKELEY, CA — An American lesbian feminist filed a complaint against the University of California (UC) for discriminating against her and interfering with her First Amendment rights (GCN, Vol. 9, No. 47 & Vol. 10, No. 23).

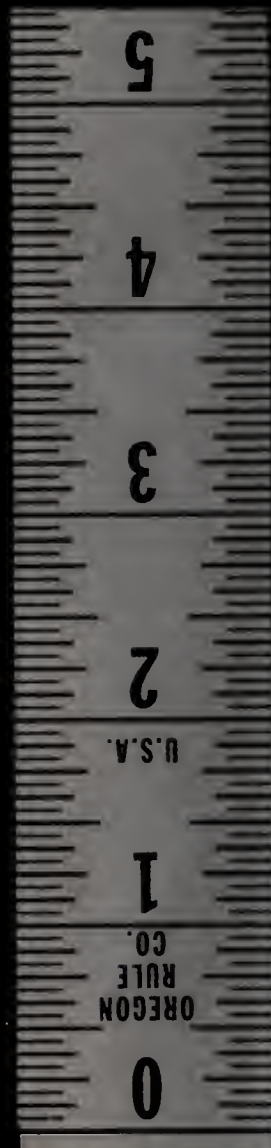
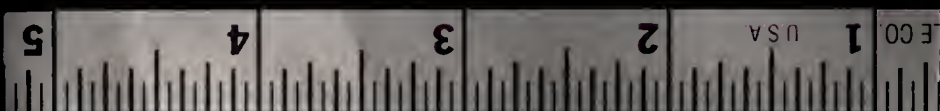
Merle Woo is charging that she was fired from her tenure teaching position in the American Studies program at the Ethnic Studies Department because she is a lesbian, a socialist-feminist and a sharp critic of administrative decisions which have diminished student control over curricula.

"They fired me because I was visible," said Woo. "I too protected free speech rights so I spoke out against the imminent death of Ethnic Studies, spoke about who I am, totally and with dignity. The 4-year rule was simply a pretext used to silence my criticism and oust me from politics."

The "four-year-rule" is a system-wide policy under which administrators may "terminate" teachers after four years of employment. Woo maintains that the three-year-old rule has been applied unevenly because administrators have left the decision whether to reinstate the rule up to individual department heads.

Four months ago, an administrative law judge ruled that the rule had "expressly misapplied" in Woo's "premature termination."

Ruling on charges brought on behalf of Woo by the American Federation of Teachers, Judge Barry Winograd ordered the University to reinstate its former policy of a maximum duration of a year's employment on





# GayCommunityNews

Vol. 10, No. 38

(617) 426-4469

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April 16, 1983

## Gay and Straight Porn Will Be Confiscated

# Court Bars Prison Censorship of Periodicals

By Jil Clark

PORTLAND, OR — Several forms of censorship used by guards at the Oregon Women's Correctional Center and the Oregon State Penitentiary were ruled unconstitutional in a federal court here recently.

Advocates of prisoners' rights maintain that gay prisoners will benefit the most from the decision, which was made by U.S. District Judge Owen Panner on March 22.

Lesbian and gay male publications or books which are not "sexually explicit" must no longer be kept from prisoners, according to the agreement between state prison officials and attorneys from the Oregon American Civil Liberties Union, which filed the suit.

The agreement also mandates that prison officials confiscate all sexually explicit material, regardless of whether it is meant to appeal to homosexuals or heterosexuals.

Until now, sexually explicit publications intended for heterosexual men — everything from *Hustler* to the less well known s/m magazine, *The Bondage Annual* — have been ushered in, while the newsletter of the Metropolitan Community Church, *GCN*, *RFD*, the classified

pages of the *Advocate*, and other lesbian or gay publications were confiscated, without notice to the subscriber or the sender.

Some sections of Panner's five-page decision which related to censorship of lesbian and gay male material read as follows: "The practice of confiscating materials relating to homosexual conduct or lifestyles, other than those materials explicitly describing or graphically depicting homosexual conduct, violates plaintiffs' First and Fourteenth Amendment rights."

"Defendants may constitutionally confiscate materials that depict homosexual conduct only if similar heterosexual material is also confiscated."

"Any practice of 'blacklisting' certain publications without a review of each individual issue as it is received violates plaintiffs' First and Fourteenth Amendment rights."

"The preferential protection from censorship under the rule governing inmate mail accorded publications 'with a large national circulation which are openly sold on newsstands' violates the First and Fourteenth Amendment rights of both sender and inmate plaintiffs."

ACLU attorney Michael Wells

believes that the state prison officials will abide by the rule change because the court is backing it up.

Jerry Weller, who worked with the ACLU on the case, added, "We know we have to constantly watch them. It is very difficult to know when they are censoring mail — unless a prisoner lets you know."

Weller added that the decree is significant "in part because it is a positive court action on a lesbian and gay case. Though we've been winning a lot of custody cases in Oregon, it is rare we have a victory in a federal court."

The agreement will aid in the passage of a lesbian and gay civil rights bill now on the floor of the state Senate, according to Weller. "It's hard to prove [to legislators] that discrimination exists. We're going to present this ruling — and the fact that it took us over two years to get it — as an illustration of discrimination in state services."

Carole Pope, a lesbian legal worker and a former inmate at the Women's Correctional Center in Salem, angrily told *GCN* that the consent decree "isn't going to make any difference."

"There's no way in hell we can get it enforced because [when the

prison officials] break the rules we aren't going to be able to get it back to Judge Panner. The Attorney General has unlimited resources; we [prisoners] are lucky if we can get an attorney."

Pope continued, "We've had five major law suits. After each one, there was a token change, then it went back to the way it was. They [prison officials] don't take any of this seriously."

Assistant Attorney General Scott McAllister said the prison officials were "satisfied" with the agreement. "In fact, there will be more censorship than there used to be," he added. Asked to clarify, he admitted that he expects "less censorship overall, but more censorship in terms of categories."

Janice Wilson, another attorney who worked on the case, responded, "We let them have a standard that permits them to keep out pornographic material that probably could have been kept out constitutionally anyway. The small amount of homosexual pornography [that is barred under the new rule] wasn't going in before anyway. A lot more homosexual stuff will get in because most of what was being refused is non-explicit."

Asked whether prison officials are permitted under the revised regulations to confiscate the newsletter of the North American Man/Boy Love Association, McAllister said, "Yup, they do and they will. It [pedophilia] is illegal. [Allowing a prisoner to] masturbate to that material would be counter-rehabilitative."

McAllister added, "We'd let everything in if our values were determining what should be censored. It would be a waste of money to regulate according to our values." And censorship of heterosexual

pornography under the new rule will cost Oregon taxpayers a large sum of money, McAllister said.

However, it is necessary to censor sexually explicit material, McAllister explained, because seeing this material increases "sexual frustration . . . which can result in major disturbances at an institution. That's what we're worried about — not about some homosexual reading material and raping another inmate."

Wilson commented, "One of the things that helped us get the settlement was that, insofar as it is true that sexually explicit material increases arousal which increases sexual tension and therefore increases violence, you're causing a much greater problem with heterosexually explicit material in prison because most of the inmates there identify themselves as straight. And most sexual assaults that take place in prison are perpetrated by straight men."

At the women's prison in recent years, guards have confiscated *Christopher Street*, the *Women's Resource Newsletter* from Portland, and a lesbian literary publication from Seattle "simply because they were promoting lesbianism," said Pope.

Also, when a group of women from Portland donated a collection of books to the prison in 1980, three were refused: *Ruby Fruit Jungle*, *Patience and Sarah*, and *The Well of Loneliness*. A prison official wrote at that time that the books "have the potential to foster sexual activity within the institution."

Notwithstanding these infractions of lesbian inmates' rights, officials at the women's prison are "much less restrictive about mail

Continued on page 12

# Woo Sues University For Reinstatement, Pay

By Jil Clark

BERKELEY, CA — An Asian American lesbian feminist has filed a complaint against the University of California (UC) for discriminating against her and interfering with her First Amendment rights. (See *GCN*, Vol.9, No.47 & Vol.10, No.23).

Merle Woo is charging that she was fired from her tenure-track teaching position in the Asian American Studies program of the Ethnic Studies Department because she is a lesbian, a socialist-feminist, and a sharp critic of administrative decisions which have diminished student control over curricula.

"They fired me because I was visible," said Woo. "I took my protected free speech rights seriously, spoke out against the imminent death of Ethnic Studies, spoke out about who I am, totally and fully and with dignity. The 4-year rule was simply a pretext used to try to silence my criticism and outspoken politics."

The "four-year-rule" is a system-wide policy under which administrators may "terminate" lecturers after four years of employment. Woo maintains that the three-year-old rule has been applied unevenly because administrators have left the decision whether to use the rule up to individual department heads.

Four months ago, an administrative law judge ruled that the UC had "expressly misapplied" the rule in Woo's "premature termination."

Ruling on charges brought on behalf of Woo by the American Federation of Teachers, Judge Barry Winograd ordered the UC to reinstate its former policy of allowing a maximum duration of eight years employment and to rehire all

lecturers fired under the rule.

Woo, who was "non-renewed" as of June 1982, was to be reinstated and reimbursed for lost pay within 45 days of the December 2 ruling. The UC has appealed the decision.

Karen Brodine of the Merle Woo Defense Committee, a group of feminists, unionists, students, people of color, and gays and lesbians, is concerned that the university administration "could drag out its appeal for months, even years . . . Woo should already be back at UC teaching."

At a press conference held after the filing on March 29, Woo commented, "Today I'm filing charges against the entire Master's house — his library, living room, bedroom and field: [violation of] free speech and association; [discrimination on the basis of] political ideology, race, sex, sexuality; violation of due process."

Mary Dunlap, Woo's attorney, told reporters, "The filing of this suit at this time, in this era, is meant to cause the University to apply to its own administrative personnel, its own powerful officials, the principles by which the University requires and expects its students and community to live — free speech and association, non-discrimination and fundamental fairness to all. If UC can get away with the injustices that have been done to Merle Woo, then UC and other institutions will feel a sense of permission to return to the discriminatory and repressive ways of and before the 1950's."

Woo was hired with a promise of permanent employment and received outstanding evaluations from her students. She was fired shortly after she came out in support of students, staff and faculty

who were demanding more student input in curricula and more job security within the Asian American Studies program.

— filed from Boston

## News Commentary

# Just Can't Take A Joke

By Larry Goldsmith

CAMBRIDGE, MA — Some people just can't take a joke. So readers who bought their copies of *GCN's* April Fools issue (Vol. 10, No. 36) at Out Of Town News in Harvard Square were doubly fooled when the newsstand's manager took it upon himself to remove a parody supplement to the regular paper.

It seems that the supplement, prepared as a four-page wrap-around to the deadly serious journal you've all come to expect, either confused or offended Out Of Town Operations Manager Jim Finn. Maybe he hasn't read the letters pages often enough to understand the cleverly sarcastic name we gave to the parody issue: "Gyn/Communist News — The Annual for Lesbians and Their Friends." Or else perhaps the graphic cover illustration of a dildo tied with rope offended him more deeply than the original it was intended to mock: the now-infamous drawing in Vol. 9, No. 13 of a penis tied with barbed wire, which sat brazenly on city newsstands, including Out Of Town, for a whole week.

We had a short telephone conversation with Finn, who refused to be quoted. We then called Finn's boss, Out Of Town owner Sheldon Cohen, who said the parody was removed "so as not to

offend anybody" and, Cohen claimed, so as not to lose sales on the issue.

That's curious, we think, because Out Of Town, one of the area's largest newsstands, carries a wide variety of international periodicals, including an unabashed selection of porno magazines.

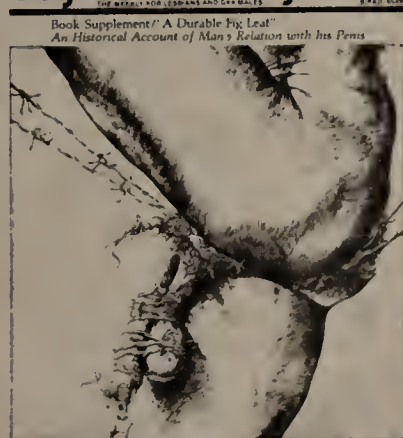
We asked Cohen why no one at the newsstand had called *GCN* to let us know of the problem.

"It just didn't happen, okay? It just didn't happen," Cohen said, and hung up the phone.

Because the paper *sans* wrap-around looked just like an ordinary weekly paper, it was several days before an especially obser-

vant reader notified us of the missing pages. Possibly many of you bought the paper with Minnie Bruce Pratt on the cover, never realizing that you were missing a rare, four-page glimpse of the *GCN* staff making utter fools of ourselves. We'd like to encourage you to convey your disappointment in writing to Sheldon Cohen, Out Of Town News, 4 Brattle Street, Cambridge, MA 02138. Send a copy of your letter to the April Fools Defense Committee, Gay Community News, 167 Tremont Street, Boston, MA 02111. And for one last chuckle, see the Quote of the Week on page 2.

## Gay Community News



D.C. Sex Law Reform Overturned One Offends, The Other Doesn't: The now-infamous cover and the censored parody.

## Gyn/Communist News



The Durable Dildo



# News Notes

## quote of the week

He: "Hi. I'm calling from the Columbia Journalism Review. Here in New York, we've seen a wrap-around on copies of GCN which looks like a vicious parody of your paper."

Me: "Oh, that's no vicious parody. That's our April Fools' issue. We spoofed our own paper."

He: "Well, tell me the title, so I know we're talking about the same thing."

Me: "Gyn/Communist News."

He: "Right. And it's got a . . . uh . . . uh . . . (long pause) on the cover?"

Me: "Right. The Durable Dildo."

He: "Well, I guess I'll have to go back and see what's funny about this."

## newak granted new clemency hearing in june

SYRACUSE, NY — Lt. Joann Newak, incarcerated at Ft. Leavenworth, Kansas, will be granted a new clemency hearing in June, 1983, according to the State Conference Legal Defense and Education Fund.

Newak has served the first year of a six year sentence for the use of marijuana and amphetamines and consensual homosexual acts (see GCN Vol.10, No.35). Witnesses in the case have filed contradictory statements concerning the alleged drug use and the "amphetamines" were analyzed to be caffeine tablets.

The Conference Fund, as well as other gay activist groups, and Citizen Soldier, an anti-militarist advocacy group for persons in the military, maintain that Newak is being harassed because she is a lesbian. Citizen Soldier has also expressed its concern for the ever-expanding military view of its jurisdiction over the private lives of officers and enlisted people.

The Conference Fund urges that letters in support of clemency for Newak be written to Secretary Verne Orr/Dept. of the Air Force/The Pentagon/Washington, DC 20330.

## milwaukee baths threatened by city

MILWAUKEE — The Club Milwaukee Baths has been cited in a complaint, filed by the city of Milwaukee, which states that the "club is willing to sacrifice morality, decency and lawfulness in order that patrons may have privacy," according to Chicago's *GayLife*.

City attorney John Kitzke was quoted as saying, "We are trying to abate the nuisance and enjoin them from carrying on the operation. The acts they're performing in that public place are immoral and in violation of several state statutes."

Legislation pending in the state house would repeal or change the laws the Baths' patrons are said to have violated. Should the "consenting adults" bill be passed the case against the Club would most likely be dismissed, Kitzke has admitted.

The manager, Paul DeMarcos, said, "I don't think it's a serious threat at all. It more or less proves that the city has a policy of harassing us. What our attorneys want is to remove it from the state court and into federal court to try it as a civil rights case."

## transsexual on trial for wearing drag

HEMPSTEAD, NY — Pat Smith, the transvestite who was shot in the neck by an off-duty New York City transit cop last February (see GCN Vol.10, No.33), is standing trial for masquerading in "unnatural attire," according to the Long Island *Connection*.

The charges are not connected to the shooting incident and arise instead from an arrest made last June 22. Smith was with two male friends who were also in drag.

The trial began March 23, but has been postponed until April 13. Smith is in the transitional phase of a male-to-female sex change and, according to her attorney, it is not unnatural for Smith to wear women's clothing. The judge has requested more information about Smith's sexual reassignment therapy which includes instructions from her doctor to dress like a woman.

If Smith is convicted, she could be fined \$25.

## r2n2 regional conference

PHILADELPHIA — The Reproductive Rights National Network (R2N2) will be holding its eastern regional conference Friday April 15 to Sunday April 17, in Houston Hall at the University of Pennsylvania in Philadelphia.

The conference will cover such topics as organizing for lesbian and gay pride weeks, anti-semitism in the women's movement, teen-age sex, the impact of reproductive rights on women of color and combatting racism in progressive groups.

For more information, call the R2N2 national office at (212) 267-8891, the Philadelphia Reproductive Rights Organization at (215) 735-8064 or your local R2N2 group.

## feinstein approves proposal for a.i.d.s. residences

SAN FRANCISCO — Mayor Dianne Feinstein has given her approval to a \$250,000 proposal to establish eight residences for homeless AIDS patients, according to the San Francisco *Sentinel*. Two of the houses are scheduled to open in mid-April, with the other six open by the end of the year.

Jim Geary of Shanti Project, which is coordinating the program, says there are about a dozen AIDS patients who either have been evicted or are unable to pay their rent because of illness. He estimates that as many as 50 other persons may be in a similar situation as the year progresses.

The proposal still must be okayed by the Board of Supervisors, but Geary does not foresee opposition to the project. "We are dealing with a human crisis here," he said. "I can't imagine the city of San Francisco allowing people who have AIDS and are undergoing chemotherapy or interferon treatment to sleep on the sidewalks."

## a.i.d.s. research wheels oiled by congress, health institute

WASHINGTON — Two recent moves by governmental bodies may speed up AIDS research funding allocations, according to the Washington *Blade*.

A proposal to waive certain federal rules for research projects was approved by the House of Representatives subcommittee on health and the environment. The proposal is an amendment to the National Institutes for Health (NIH) authorization bill, which now passes to the House Energy and Commerce Committee. The amendment would reduce the time it takes to approve research grants from one year to 4-6 weeks by waiving peer review requirements in cases of public health emergencies.

In what observers say is a response to the health emergency research amendment, officials at NIH have announced that they will issue a new round of requests for grant proposals to investigate the cause of AIDS. This decision reverses an earlier one by NIH officials to hold to their policy of limiting issuance of grants to just twice yearly. Gay activist groups and medical researchers have lobbied NIH to change the policy because of the seriousness of the AIDS health crisis.



## gay army sergeant to receive fund for human dignity award

NEW YORK — An openly gay sergeant whose reenlistment was ordered by the courts will be honored at the sixth annual Fund for Human Dignity awards dinner.

Sgt. Perry Watkins was drafted in 1967 during the height of the Vietnam War. Despite marking a box on his medical history form that confirmed "homosexual tendencies," Watkins was found qualified for service. Two months after his third reenlistment in 1979, the Army tried first to revoke his security clearance and then to discharge him. Unsuccessful at these attempts, the Army then tried to block his reenlistment. In November, 1982, a court order forced the Army to reenlist Watkins.

Watkins will receive the Howard J. Brown award recognizing "the beauty of courage which sustains lesbians and gay men in their struggle for dignity by those through whose example freedom is a step closer for humankind."

Also being honored at the May 16 dinner is Holly Near, singer and political activist, who will receive the Award of Merit from the Fund, the educational affiliate of the National Gay Task Force.

## babson student group works on anti-bias clause

WELLESLEY, MA — The Babson College Gay and Lesbian Alliance is engineering the adoption of a sexual orientation amendment to the school's comprehensive non-discrimination statement.

The group hopes to add "sexual orientation" to the already-existing commitment of the private four-year business college to not practice discrimination against students or employees on the basis of race, sex, color, age, national or ethnic origin, religion or handicap. The proposal would also open the school's employee grievance procedures to complaints involving anti-gay discrimination.

According to David Gilders of the Alliance, the group's proposal has been approved in non-binding votes by faculty and student governing groups. Gilders said, "It would be difficult for the administration to go against the wishes of the faculty on this."

Gilders said that he had received a letter from William Dill, president of the college, and that Dill is in support of the proposal. However, he had reservations concerning the legal liability assumed by the college should grievance procedures include the option for complaints based on discrimination against lesbians and gay men. Dill is said to be seeking legal counsel on the matter.

The Babson Gay and Lesbian Alliance proposal is scheduled to be voted on by the Executive Board of Trustees in a few weeks. If approved by the Trustees, the proposal would become official college policy.

## dignity/integrity president sues bank for job

LOUISVILLE — A branch manager of a bank here has filed a suit against his former employers who forced his resignation after he accepted a leadership position in a gay religious group, according to the *Advocate*.

Samuel F. Dorr has charged that the First National Bank conspired to deprive him of his constitutional rights and is seeking \$2.25 million in damages from the bank.

Dorr was issued an ultimatum by his superiors at the bank to take a lesser position, resign as president of Dignity/Integrity and avoid further public connection with the Catholic and Episcopal gay group or resign his job as branch manager. Dorr, citing his religious convictions, decided that he had no choice but to resign and did so on Nov. 27, 1981.

Dorr filed a complaint with the U.S. Equal Employment Opportunities Commission (EEOC), but it was rejected on grounds that religious discrimination had not occurred. The EEOC does not handle complaints of discrimination based on sexual orientation.

## oral arguments in longstaff case heard by fifth circuit

NEW ORLEANS — The Fifth Circuit Court of Appeals heard oral arguments on March 22 on the appeal of Richard Longstaff from a federal district court decision denying his petition for U.S. citizenship, according to the Texas Human Rights Foundation.

Longstaff, a businessman in Dallas and Houston, applied for naturalization in 1975. In 1977, an Immigration and Naturalization Service examiner reported that he was gay, but should be granted citizenship. After his citizenship petition was denied in March 1979, the Fifth Circuit sent the case back to trial court to determine if Longstaff had violated the Texas homosexual conduct statute. The court found that he had violated the statute and that this was a bar to his proving he was of good moral character. Also, the court found he had entered the country illegally since he failed to indicate that he had a "psychopathic personality," in other words, that he was gay.

The National Gay Rights Advocates had filed an amicus brief and argued Longstaff's case in court, along with his attorney, Brian Bates. Said Bates, "The court seemed unusually well-prepared for the argument . . . so they [the panel of judges] are certainly very interested in the case."

## bwmt chides gay movement for lack of black leadership

PHILADELPHIA — At its Eastern Region Network meeting held last month, Black and White Men Together (BWMT) chapters from Baltimore, Boston, Pittsburgh, Philadelphia and New York co-signed a letter by BWMT/DC concerning the lack of black leadership in the gay movement, according to the New York chapter's newsletter.

The letter, addressed to Virginia Apuzzo, executive director of the National Gay Task Force (NGTF), was drafted to respond in part to Mel Boozer's forced resignation from NGTF. BWMT/DC expressed its concern over the "disturbing trend toward fewer and fewer black representatives in the leadership of the local and national gay organizations" who claim to represent the entire gay community.



# New FBI Rules to Broaden Investigations

By Larry Goldsmith

WASHINGTON — The post-Watergate period of public awareness of government spying on the political activities of its citizens saw the implementation of a few reforms designed to eliminate some of the secrecy and gathering of domestic intelligence by organizations such as the Federal Bureau of Investigation.

One such reform, issued under President Ford by Attorney General Edward Levi, came in response to public disclosures that the FBI had devoted much of its resources in the 1960s and '70s to spying on civil rights, feminist, gay, anti-war and leftist groups, as well as the Ku Klux Klan and a few other right-wing organizations.

What became known as the Levi guidelines was a comprehensive set of rules for the initiation and conduct of so-called "domestic security investigations." By the FBI's own reckoning, the Levi guidelines narrowed the focus of its investigative efforts so dramatically that the number of domestic security investigations dropped from somewhere in the thousands to "well under a hundred."

On March 7, however, Attorney General William French Smith and FBI Director William Webster called a news conference to announce a comprehensive revision of the Levi guidelines, necessary, according to a prepared Justice Department statement, "to ensure protection of the public from the greater sophistication and changing nature of domestic groups that are prone to violence."

The new guidelines, neatly packaged in a 21-page memorandum from the Attorney General to the FBI Director, substantially relax the restrictions under which the Bureau may initiate or perpetuate investigations of "domestic security and terrorism" and consolidates those guidelines with parallel standards for "general crimes" and "racketeering enterprises."

The new guidelines have already

met with a chorus of outraged voices from civil liberties and legal advocacy groups. Probably the most controversial aspect of the new rules is the stipulation that the FBI may open an investigation on any individual or group which has indicated "an apparent intent to engage in crime, particularly crimes of violence." This stipulation, according to the Justice Department, "should help to eliminate any perception that actual or imminent commission of a violent crime is a prerequisite to investigation. This will help agents to discover terrorist activity before anyone is hurt."

What is sufficient, besides actual or imminent commission of a crime, is what the guidelines call "reasonable indication" that a crime may be committed.

"The standard of 'reasonable indication' is substantially lower than probable cause," according to the guidelines. "However, the standard does require specific facts or circumstances indicating a past, current or impending violation . . . . A mere hunch is insufficient."

But even where the absence of reasonable indication precludes an investigation, lower-grade suspicions meet the criteria required to conduct a "preliminary inquiry."

Other changes in the guidelines allow the concept of a "criminal enterprise," used frequently in "organized crime investigations," to be applied to investigations in the "domestic security/terrorism" category.

"If, for example, members of a group are providing safehouses, money or weapons supporting criminal activities of a terrorist group, they would be investigated as part of the same criminal enterprise," explains the Justice Department statement. "This avoids the necessity of opening a separate investigation of such groups, with a separate justification . . . . The new approach recognizes that terrorist groups today have a fluid membership and often lack organi-

zational structure, yet function as a single enterprise directed toward a common goal."

The new guidelines also permit the FBI to continue investigations of organizations where organizational activities have "temporarily" fallen short of the criteria necessary to an investigation.

The Justice Department has claimed that it foresees no major increase in the number of investigations as a result of the guidelines.

"I think it would be logical to expect there would be some," Justice Department Associate Director of Public Affairs Tom Stewart told *GCN*. "[But] there is certainly no expectation that the number of investigations would ever tend back toward the number that existed prior to the Levi guidelines."

"All of these things have the same aura about them," responded Anne Marie Buitrago of the Fund For Open Information and Accountability (FOIA, Inc.), an organization which has spoken out strongly against the new guidelines.

"They don't start out saying 'tear up the Bill of Rights, it no longer applies.' They're not inflammatory in that way and they're always defended by the Administration and by those of their supporters outside by saying, 'well, it really makes very little difference. It's just codifying what really has been the practice all along. It's really not going to amount to very much change. Don't worry.' I think that's the worry."

*GCN* asked Stewart if, for example, the guidelines would permit investigation of the North American Man/Boy Love Association (NAMBLA) merely on the basis that the group advocates repeal of all federal and state laws regulating the age of consent. Would advocacy for the repeal of a law provide "reasonable indication" that NAMBLA members might be breaking the law?

"Unless the people advocating the repeal of the laws are also ad-

vocating that you storm Congress, say, and use hand grenades and things like that, there would be no handle for these guidelines to be the basis of an investigation," Stewart replied.

NAMBLA attorney Michael Lavery expressed concern, however, that the guidelines could be manipulated to suit the FBI's purposes.

"Sexual exploitation in regard to minors does involve 'force,'" Lavery explained. "If not actual force, it involves force as defined by law, since it's without consent."

Pressed further, Stewart told *GCN*: "We're not talking about a one-on-one type of violence. We're talking about the sort of thing that terrorist groups do, set off bombs in public places, that sort of thing — organized activities to somehow influence the policies of government."

"Advocacy of unpopular beliefs is constitutionally protected and even advocacy to change laws is constitutionally protected," added Lavery. "The line of thought that

tends to be used is that someone would only advocate a change in the law because there are people who are presently breaking the law — a false premise."

FOIA, Inc. has drafted an open letter to President Reagan and the Department of Justice, released last week on the fifteenth anniversary of the assassination of Martin Luther King, Jr., himself the object of an FBI campaign to monitor and disrupt his life and work.

"We know that we represent the American people saying that no Administration should be permitted to return to a policy under which law enforcement agencies become secret police, using illegal and abusive techniques to surveil and disrupt lawful political activities," the letter declares. Over 50 individuals and organizations, including the Center for Constitutional Rights, the National Lawyers Guild, the Mobilization for Survival and the Lambda Legal Defense and Education Fund, have co-signed the statement.

— filed from Boston

## Community Notes

A forum on prostitution entitled "No Bad Women — Just Bad Laws" featuring Selma James of the English Collective of Prostitutes will be held on April 16 at 1:00pm at the New England School of Law, 154 Stuart St., Room 204. Call 782-7685 for more information.

A conference for lawyers and mental health professionals on **Expert Testimony in Lesbian Mother and Gay Father Custody Cases** will be held on Saturday April 16 at the UCLA Law School in Los Angeles. For information on this first-of-its-kind gathering, call (415) 621-0674.

The **1983 Southeastern Conference for Lesbians and Gay Men** will be held in Atlanta, April 28-May 1. Speakers include Rita Mae Brown, David Goodstein and Armistead Maupin. Registration fee is \$30.00. For information, write PO Box 7151, Atlanta, GA 30357.

A street fair sponsored by the Chelsea Gay Association will be held on April 30, the **day of the Gay Men's Health Crisis** circus benefit at Madison Square Garden in New York City. The location is West 21st Street between Seventh and Eighth Avenues. All circus goers are welcome.

A benefit concert, poetry reading and dance for the **Lesbian Herstory Archives** is scheduled for May 14 at the Gay Synagogue at Westbeth, 57 Bethune St., New York City. For information, contact the Archives at (212) 874-7232.

**Womanwriters '83**, the annual southeastern lesbian writers conference will be held June 9-12 in central Georgia. Registration is \$35.00 and includes food and camp-style lodging. For information send a SASE to Womanwriters, 7134 5th Ave., North, St. Pete, FL 33710.

The Lesbian and Gay Associated Engineers and Scientists (LGAES) is distributing a workplace questionnaire which is for all occupations and strictly confidential. LGAES will compile the data and do a statistical analysis so that information about workplace environments can be made available to lesbians and gay men considering potential employers. To get a questionnaire, write LGAES, PO Box 4247, SF CA 94101.

**Colorful People and Places**, a lesbian and gay men's guide to more than 1,000 groups, bars, magazines and other resources for people of color has been released by Quarterly Press. Edited by Michael J. Smith, it is available for \$10.00 from Quarterly, 279 Collingwood, SF, CA 94114.

Franeline is conducting a nationwide search for **gay male film pornography** produced before 1970 for possible inclusion in a gay film archive and a program on the history of gay pornography scheduled for the Seventh Annual International Gay and Lesbian Film Festival, June 20-25. Contact Franeline at PO Box 147792, SF CA 94114 or call (415) 861-5245.

Lesbians and gay men from different parts of Maryland have begun to organize a statewide network. To contact the **Maryland Coalition for Lesbian and Gay Concerns**, write c/o PO Box 1952, Hagerstown, MD 21740.

Help available for **gay and lesbian ostomates**. Write Ostomy Association of Boston, 247 Commonwealth Ave., Boston, 02116, attention Florence.

The **Alliance Against Sexual Coercion** provides services for women who are being sexually harassed. For information or help or to volunteer, call 547-1176.

Continued on page 12

## Odyssey House Official Sued by New York State

By Bob Nelson

NEW YORK — Dr. Judianne Densen-Gerber, president of the Odyssey House drug rehabilitation center, and an outspoken advocate of anti child-pornography laws, has been served with court papers in a civil suit brought by New York state Attorney General Robert Abrams. The suit, which alleges that Densen-Gerber has failed to observe a consent decree signed last year, was filed in New York state Supreme Court on January 31. Court papers were made public by Nathan Riley, a spokesman for the Attorney General at the request of *GCN*.

Densen-Gerber had been under investigation by the Attorney General's office in 1980 and 1981 for financial mismanagement, particularly for using Odyssey funds for personal expenses, such as political dinners, travel expenses, membership in a health club and cab fares. (See *GCN*, Vol.7, No.11 and Vol.9, No.26). It was also alleged at the time that she ran Odyssey House as her own private empire, with informal accounting procedures and little input from the organization's Board of Directors.

Since Odyssey House is a not-for-profit corporation organized in New York and receives most of its funding from New York state, the Attorney General has sought to institute more formal procedures at the drug rehabilitation centers.

On January 11, 1982, Densen-Gerber signed an agreement in which she was to appoint an independent administrator of Odyssey House and a Board of Directors consisting of three-quarters outside

directors. The agreement also provided that Densen-Gerber would repay \$20,000 in misallotted funds to Odyssey House and that her income would be limited to a salary of \$126,000 with a car and chauffeur to be paid for by Odyssey House. Fees from Densen-Gerber's private psychiatric practice were to be split with Odyssey House up to a limit of \$40,000.

"We reached an agreement with her in 1982 where she would change a lot of things in the way the Board operated and establish an independent management structure, but would not be permitted to commingle her personal expenses with her Odyssey House expenses," said Nathan Riley, for the Attorney General's office. "And that whole thing has fallen apart. The outside directors have resigned and she has plans for creating an out-of-state corporation which would in effect remove her from the jurisdiction of the Attorney General. That's very frustrating from a law enforcement point of view."

The suit also alleges that Densen-Gerber repaid only \$3,600 of the \$20,000 due to Odyssey House and that the rest was improperly solicited as gifts from friends of Densen-Gerber's. Odyssey House management was to have reorganized the corporation as early as January 1982 when the consent decree was being signed indicating an intention to circumvent the agreement.

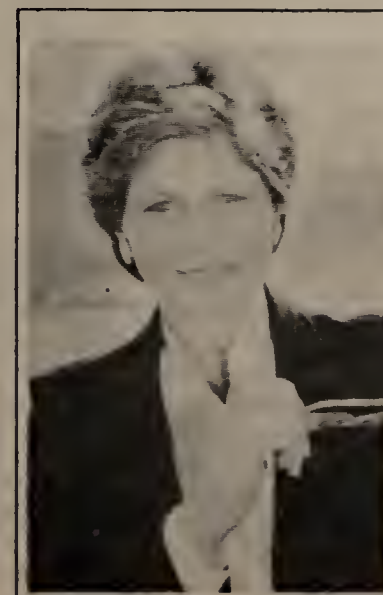
The Attorney General's office is seeking to remove Densen-Gerber from her current position as presi-

dent and to permanently enjoin her from holding any association with the drug rehabilitation centers. A temporary receiver would be appointed while Odyssey's affairs are completely reorganized. Densen-Gerber would also have to pay the \$16,400 she has not yet paid back to Odyssey House.

Densen-Gerber has most recently been active in the formation of a group called Protect All Children Today (PACT) which professes a concern for children and wants to increase penalties for child pornography and sexual offenses including child molestation. Densen-Gerber and PACT were involved in the introduction of a bill in the New York state legislature which proponents said would criminalize advocacy of sexual acts between adults and children. (See *GCN*, Vol.10, No.31).

Densen-Gerber has been organizing PACT groups in Detroit and New Hampshire, using local Odyssey House locations as a base for her political operations. A PACT organizational meeting is to take place April 21 in New Hampshire where Odyssey House maintains drug rehabilitation centers in Dover and Hampton. Other Odyssey House programs are located in Utah, Louisiana, Maine and Michigan.

An Odyssey House spokesperson noted that the executive offices of the agency had recently been moved from New York to Connecticut.



Ken Howard

Virginia Apuzzo, executive director of the National Gay Task Force, will be speaking at Harvard University on Wednesday, April 13 at 7:30pm in Room 100 at Longfellow Hall. Apuzzo will address discrimination against lesbians and gay men in education. Her appearance at Harvard is sponsored by the Educators Committee on Gay and Lesbian Issues, an organization of graduate students at the School of Education. There will be no admission charged and the public is invited to attend.



# Community Voices

## true equal rights

Dear *GCN*,

Please excuse me for not being one of you Gays whereby I have a desire to get it on with some other dude. Rather, maybe I should say, nerve or the drive within me to do so as I do have the desire. That I admit. The thing is, a person can have the personality of a homosexual, if you allow me to use that word, and not ever have the experience of getting it on with anyone. I, by the way, also had the experience. It was forced upon me and I was forced to do what one does. Force and desire are not the same thing.

My introduction to the subject of homosexuality is my wondering about myself, why I have never been compatible to women, and through association of gay people about me. Although they really had no concern about anyone about them other than the love they had for themselves, within them, I could see a person really hurting and trying to find something lost that was far greater than a romp in the sack. That's the love and respect of those who raised him and who he grew up with as well as his church.

I have gained through these years a strong fondness for you people. A fondness that's so great that I find myself crying every time I see one of you become hurt. I cry most because those of you among the hurt have no regard for the hurting one or any feeling for him or any guts to stand up for him. In other words, I love you homos very strongly, but, I deplore you because you're such pusseys.

You dudes are clones, clowns, puppets and the pawn of the church, the government and the law. They piss on you and you look at the one pissing on you, smile and say, all I am doing is looking to get my equal rights. As you open your mouth to say that, the response you get is to have the pisser piss right in your mouth. And so, what do you do? You smile and say. "Thanks, I needed that."

How the heck do any of you ever expect to get your equal rights by kissing the public's ass? And, if you do get it, what is equal rights? Do you think it's the same thing as what the black society is trying to attain? For one thing, you're a fag and who the hell's gonna accept you for what you are even if you get your equal rights?

Will a bill being passed in the legislature stop you from getting your head bashed in by some bigot? Will it stop the police from falsely attacking and accusing you of some crime and detaining you in prison because you're unable to make the bond set up to keep you in there? Guilt is not for what you do or are thought to have done. Guilt is through accusation.

That's the way it is for the homosexual and anyone who is undesirable to society. It does not matter if you're the dude hanging about the corner with nothing to do, even if you never had any homosexual desire or experience whatsoever in your lifetime, the harassment is still the same. If you're black or a latin or someone labeled by someone of the upper class or the law, you're shit in the public's eye and you're gonna get your ass hurt regardless of what rights you have. On paper, you may get your equal rights, but in the public's eyes, you're not even equal to a piece of dog's turds.

When one group of you gets in trouble, you say, let's dissociate ourselves from them and show the world that we are not like them. You are good clean honest law-abiding homosexuals who want to stand equal to the rest of society. Do you really think they will allow you to be equal to them?

With the exception of a small percentage of you who are obviously obnoxious, obscene, and I would say slightly unbalanced, most of you in stature are much more acceptable as the example of the greater man. You're clean and you're reverent even though, outside, you pretend to reject God. You abide in most all the ten commandments. That's more than any straight can say for themselves.

Straights for the better part of them base their lifestyle on lies to one another, trickery toward one another, stealing from one another, accusing one another and manufacturing sins upon one another. They rape one another and they murder one another and they are forever in the process of duplicating one another in their own likeness. And, in time, they will eventually destroy one another. Then, who will be left other than you homos who love and who may in time understand and accept one another?

As it is right now, you gays are never going to

## FEATURES EDITOR

*Gay Community News* is looking for a Features Editor. Previous experience helpful. Responsible for soliciting and editing articles and book reviews, planning special supplements. Commitment to feminism and social change. Challenging position in a stimulating environment. Full-time. Low salary, good benefits. Inquiries and resumes to: Managing Editor, *GCN*, 167 Tremont St., Boston, MA 02111. (617) 426-4469.

get your true equal rights. It can't be. The straights who are bigoted, hypocrites and mentally sick need you as scapegoats. As long as they can label you as a fag and degrade you and have you be punished for the crimes they do, you will remain the inferior race. That's unless you wise up and see the light. That's for all of you to come together and stand up for one another and prove to the world that together, you're gonna fight those that piss on you.

Your Mystery Minister,  
Ron Rasmussen  
Chicago, IL

## openness

Dear Friends,

Linda Gwizdak's story was powerful and an important one to consider carefully. What is needed nowadays is not tolerance or "parity" for various oppressed subgroups. What is needed is an openness to people different from ourselves, an inclusiveness rather than an exclusiveness. A group of people who dress alike, think alike and are the same sex, same age, same race, are not a community. They may be a Boy Scout Troop or the Lady's Sewing Circle, but they lack a wholeness that community requires. Just after reading Linda's article, a friend took me to Lakeland's only gay bar for a Mardi Gras party. In that one room was our whole community: leather men in beards, outrageous drag queens, gender-fuckers, genuine farm hands in cowboy hats, bank clerks and teachers, old and young, black and white — and about an equal number of lesbians. I thought the lesbian couple beside us were a straight man and his wife until the "man" removed her authentic beard briefly. Among this throng were quite a few disabled men and women, thoroughly integrated and thoroughly enjoying themselves. There were a brother and sister who were hearing and speech impaired — he is gay, she is not. There were two visually impaired boys dancing. A woman who proudly called herself a fag hag was severely deformed and motor impaired, but she danced up a storm. The black teenager with us was wide-eyed. He was just coming out, but he confessed that he often "dressed up" secretly at home. He ran off to borrow some of his aunt's party clothes and a wig, and returned as a sparkling debutante named Gloria. This was a very old fashioned, corny gay evening. But urban gay activists could learn a lot from such places about spontaneous fun, loving acceptance, celebration of diversity, and what it means to have a real gay community.

Tom Reeves  
Lakeland, Florida

## urgent: el salvador

Dear People;

People! This is an urgent call. We all know, in varying degrees of intensity, what it is to be oppressed. We struggle to live our lives in a country that does not want to include us. This appeal is not meant to express our oppressions, which are many. Instead I am asking you, with identification and genuine human caring, to use your own personal experiences of oppression to awaken compassion for others. Specifically for the people in El Salvador.

The Reagan Administration supports both economically and militarily the government of El Salvador. The Administration wishes to increase this support dramatically. Escalating our involvement in the internal affairs of this small nation.

In opposition to this course, the U.N., the Pope, France, Spain, Mexico, Columbia and Venezuela have called for dialog and negotiations between all Salvadoran sides in the conflict. Many individual U.S. citizens, organizations, cities and towns are also opposing all (economic and military) U.S. aid to El Salvador and calling for negotiations. I sincerely hope the members of the feminist and gay communities will join strongly in this movement.

For we do have many freedoms. We have the choice to vote, the freedom to speak, the choice to be aware . . . to care . . . to ACT!

Our tax dollars are prolonging this civil war, because without this aid, the government and the military would have to sit down and negotiate with the rest of the Salvadoran people or fall.

As we wish to fight violence, discrimination

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and oppression as it affects us personally, we need also to fight when others are suffering. Especially those whose suffering is caused by our money with our name.

In a week our legislators will be voting on this aid. Ask them to support the following bills: HR1270 Studds Bill — would nullify Reagan's certification of human rights improvements in El Salvador. Sen 588 and HR1899 would tie any military aid to on-going negotiations HR1874 would eliminate the discretionary military aid fund, that the President has at his disposal, making him more accountable to congress. 70 percent of aid to El Salvador in the past three years has come from this end.

Sincerely,  
Kate Trowbridge  
Brattleboro, VT

## rfd

Dear *GCN*:

We just received our copy of the March 12th issue (Vol. 10, No. 33) of *GCN* and are ecstatic and a bit awed by your generous exposure of *RFD*. When Kenneth sent down his draft for corrections, I really didn't believe that you folks would publish that much material. Well, you did, and we are truly grateful; this kind of exposure is the best sort of advertisement we can ever have. Perhaps someday we will be able to return the favor.

Please convey hugs and whoops all around from our family to yours!

With love and gratitude,  
Ron Lambe  
Coordinating Editor  
for the Collective and Staff of  
*RFD*  
Running Water Farm  
North Carolina

## peter pans

Dear *GCN*,

You know—the one group I would have thought to be the first to offer running interference between NAMBLA and the prevailing Hetero Community's hostility, towards considering—let alone treating—teenagers as developing sexual human beings, would have been the PARENTS & FRIENDS OF GAYS.

If these folks really comprehended and appreciated their Gay offspring, as they lose no occasion to so recommend themselves as doing, they would know *how much* their Gay 13-to-15-year-old-boys need to reach out for that sensual triggering which is to awaken them into the incandescence of Gay Consciousness to which world of Spirit a loving sexual flowering is both "*open sesame*" and Gateway. If these folks really do wish a good life, and spiritual growth, for their Gay offspring, they would equally appreciate that the mature adult role models, which these same Parents and Friends would be—equally and simultaneously—offering to other kids growing up *hetero* in their everyday world, were precisely the adult role-models their Gay male youngsters did *not* need and *could not* use.

The PARENTS & FRIENDS OF GAYS might appreciate instead NAMBLA's several aggregates of 24-to-35-year-old "Peter Pans" (who never really grow up—or old) who can do for the growing-up Gay kids of today what was never voluntarily supplied to me when I needed it. I had to be a child molester: I was legally a child, and I had to molest an adult in order to find out what I needed to know. My 25-year-old Peter Pan was Matt—in 1926, reluctant and resistant when he discovered the young hand swabbing deck right next to him, on the old freighter plying between San Francisco and Los Angeles, was only 14 instead of 21 as I apparently had at first appeared. But—even as he discovered my dangerous age—his Gay genius equally divined that I needed a different kind of comradeship and affection than that of being taken to the "girlie cribs" by the crew each time the freighter put into port or bedded down in a roadstead. Matt was there for me when I needed to be told—and *shown*—that I was as sexually and spiritually okay as any 14-year-old Fairy could be in 1926.

PARENTS & FRIENDS, knowing they couldn't be like Matt was to me for their young sexually-awakening Gay Teeners, should be about rounding up Gay Counselors and/or Gay Participant-Observers who not only could cover for just such needs but who would be interested in so doing. Voila—NAMBLA!

Hugs,  
Harry Hay

*Gay Community News* welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. *GCN* publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

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Second-class postage paid at Boston, Mass. Annual subscription rate is \$25. ISSN: 0147-0728. Member New England Press Association, Reporters Committee for Freedom of the Press. COSMEP Member.

*GCN* is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-8 of *GCN* are available on microfilm for \$22/volume. Write *GCN*/Microfilm for information.

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# Speaking Out Consent: What Is It?

By Marshall R. McClintock

Following the debate over man/boy love in the pages of *GCN* is a favorite pastime of mine. It is raucous and free-wheeling as any debate over a social issue should be. And I've decided to add my opinion as a student of philosophy to the fray. Now I am well aware of what Marx said of philosophy, but I believe a little clarification of the concept of consent may help us better see how to change the world.

Having a person's consent before doing anything to him or her, particularly when that action involves his or her body directly, is a minimal ethical condition. The reason is obvious. Each of us has the right to be treated as a person and the consent requirement reflects respect for the moral dignity and autonomy of the individual. Obversely, each of us has the duty to treat a person as such, not as an object. Although there may and usually are other factors which enter into a judgement of the morality of an action on another person, consent is a minimal condition.

Typically the debate over consent focuses on whether or not minors consent to sexual relations with adults. Let us consider, however, what counts as valid consent and what does it mean to have one's valid consent recognized.

If minors can give valid consent, then we wrong them by not recognizing it as such. We effectively refuse to recognize their personhood. At least one important contribution of NAMBLA has been to emphasize that not recognizing the valid consent of a minor is an act as immoral as acting against the consent of a minor.

For consent to be valid, it must first be informed consent. A person must understand what it is to which he or she is consenting. Agreeing to engage in an activity which is unknown or misrepresented to a person can not be considered consent at all. Of course, there is no end to being fully informed. One need not be a sexologist, however, in order to give valid consent to engage in sexual activity. It is, however, legitimate that the person appreciate to what activities he or she is consenting, what is expected, what the consequences are and what alternatives exist. Obviously, this entails a certain minimum of intellectual ability.

Consent must not only be informed to be valid but it also must be given responsibly. By responsibly, it is generally meant that a person chooses his or her actions on the basis of reasons, arguments and beliefs. Such a person acts on reasoned choices in important areas of life and is prepared to take responsibility for those choices. In other words, a responsible individual has the ability to establish personal goals and choose appropriate ways to reach those goals. This does not mean that responsible people are never obstinate, confused, blinded by emotion, etc. Rather, the requirement is that in general a person acts responsibly.

Finally, valid consent is consent given voluntarily. Consent given under duress or coercion is clearly not valid. An adult acting in the role of lover to a minor has no claim to the adult-child relationship which would otherwise give the adult the right to withhold information or coerce the minor for his or her "best interest." In becoming a lover to a minor, the adult forfeits his or her "adult status" with regard to the minor *qua* minor. Thus, the minor has the right to decide what factors are or are not relevant to his or her consent and to refuse to participate for any reason whatsoever.

Another troublesome issue is rewards. We generally consider the offer to prisoners of a reduction in their prison term in exchange for participating in medical experimentation to be inherently coercive. Underlying this recognition is the belief that as persons we are morally entitled to certain conditions, such as freedom, safety, food and shelter. When the "reward" in question is such that it brings a person up to a level of living to which he or she is entitled, the reward is coercive. Rewards above this moral subsistence level are true rewards. They can be refused. Thus, interestingly what may be coercive to a street kid may not be coercive to the middle-class, suburban kid.

This becomes particularly sticky when emotional needs are considered as potential rewards. All minors are entitled to have loving and caring parents to meet their emotional needs. Sadly that is often not the case. As a result adult affection and care has the potential, as it does in relationships of any age, to become the currency of exchange in adult/minor sexual relationships. Generally, one might say that sexual relationships should be based on sexual or romantic interest, not as a substitute for maternal or paternal or simply familial love and care. The emotions involved in engaging in a sexual relationship are, of course, varied and mixed. And emotion seems to defy the application of moral judgement. Nonetheless, the issue remains that affection itself in some circumstances can be coercive.

Our society has set ages at which a person is presumed to be capable of valid consent. These are morally conservative. Obviously, adulthood is not *ipso facto* a guarantee of valid consent. We judge some adults to be incompetent and allow others to exercise proxy-consent for them. Likewise, minors are given special moral status whereby parents and guardians exercise this proxy-consent. But just as an adult may be insane and not responsible, so a minor may be responsible and capable of valid consent. Like the process from conception to birth, the process from birth to adulthood is continuous and individuals mature at different rates. As with abortion, it is difficult to decide where to "draw the line" moral-

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ly. If, however, there is evidence of responsibility by a minor, the presumption of irresponsibility should be defeated. This is the reasoning behind the idea of the "emancipated minor" who is shown (generally by economic self-sufficiency) to be responsible and, thus, capable of valid consent.

These three conditions for valid consent taken together may appear to be sufficient to exclude most if not all minors. That I believe is an incorrect conclusion. Given these criteria, many minors may indeed be capable of valid consent. My paperboy, for example, is about 10 or 11 and has demonstrated considerable intelligence and responsibility in the operation of his business. I don't doubt that were he interested, he could give valid consent to a sexual relationship. But this discussion points up the many ethical pitfalls involved in the issue. And, if nothing else, it shows that cases must be judged individually. Hopefully this brief essay has helped to clarify the idea of consent and perhaps advanced the debate.

# It Is Us Against Them

By Ian Daniels, the Revolutionary Socialist League

Presented at the Forum "Sexual Liberation, NAMBLA and the Lesbian and Gay Community"

Sponsored by the Stop the Witch-Hunt Committee, February 27, 1983,

at the Taller Latinoamericano in New York City.

We are seeing the beginning of a war. It's a war against the lesbian and gay movement. It's a war against all oppressed people.

We've seen the closing and raiding of many lesbian and gay bars: The Dutchess, Deja Vu, Haymarket and 96 West have all been closed. Crisco Disco and Blue's were raided.

We've seen an increase in police harassment of T-rooms in response to the striking down of the loitering laws.

We've seen the failure (again) of the Gay Rights Bill.

We've seen the anti-sexual hysteria around AIDS, where the victims are blamed for getting the disease.

We've seen the inability of the movement to support its organizations and institutions.

We've seen an increase in anti-gay street violence.

And now there is the systematic attempt to frame up and smash the North American Man/Boy Love Association.

Without suggesting any theories of conspiracy, we are seeing the return of a right-wing anti-gay social climate, and concurrent government strategy aimed at smashing the movements and organizations of lesbian and gay people.

The government is attacking NAMBLA in the hopes of beginning to divide and crush the gay movement. It is an attempt for the state, the ruling class, to assert control and domination over working and oppressed people. It is the return of the "them vs. us" dynamic; and we must defend ourselves and our own.

Whether or not we agree with NAMBLA; whether or not we have questions about what it stands for, we must defend NAMBLA against attack, and recognize that if today it's NAMBLA, tomorrow it's the rest of us.

I went to the Gay Rights Bill hearings this week. The reaction to this question was very interesting. The most honest said, "We must sacrifice NAMBLA for the sake of the bill." Most said merely, "It's a separate issue. NAMBLA isn't part of the lesbian and gay community."

These are suicidal views. The right wing is right when they point out that it's not the St. Patrick's Day parade that NAMBLA marches in, but the lesbian and gay pride march.

We cannot afford the luxury of thinking NAMBLA is "too controversial" or "too difficult a question" to discuss or consider. Because of the NAMBLA controversy, we had trouble renting a hall for this meeting. Gay and pro-gay spaces turned us down. This, again, is suicide.

We can't afford not to defend NAMBLA. We need to have these discussions so we can find a basis to work together to fight back.

We think it's unlikely that the entire lesbian and gay community will come to agree with NAMBLA's program. But we think the entire community must come to defend NAMBLA's right to advocate its own views. We cannot close our eyes, we cannot hide. We must work out this question so that people—to whatever extent possible—can feel comfortable with defending *all* parts of our community against attack.

The most valuable lesson we can learn from all of this is that it is, indeed, them versus us. We must understand that this is a class society, where the sexist, racist, and viciously anti-gay ruling class wants and needs to control the lives of working class women and men. We must understand that the state does not act out of concern for people, least of all out of concern for children.

We must understand that when the state does anything, it's coming from its fundamental need to oppress, exploit and control human beings in its own ideal. We think this must be considered when discussing the issue of man/boy love and cross-generational sex. In talking about solutions and resolutions, we must take into account the "them vs. us" dynamic.

Our group, the Revolutionary Socialist League, stands for human freedom and liberation. We think sexual liberation is part of this. Our liberation as lesbians and gays goes beyond the question of democratic rights; we need to master and control our own lives, to express our identities and sexualities, to be who we are.

We think there is nothing inherently wrong with any form of consensual sexuality—heterosexual or homosexual, "vanilla," S&M, cross-generational. We think sex is fundamentally human; good and healthy.

But society now is repressive and oppressive. Capitalism distorts and destroys the best of human potential. Capitalism sets us all against each other. And capitalism treats sex as bad, and children as property.

We unilaterally oppose Age of Consent Laws. Whatever the discussion about the abilities and power and awareness of young people, Age of Consent Laws do not serve to protect, but to enslave. Age of Consent Laws take the right to make decisions away from young people and turn it over to the authorities, whether family or state.

There are many cases where Age of Consent Laws are used to break up consensual cross-generational relationships solely because they are technically illegal.



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# Odyssey of a Unicorn Spring Surprises

By Nancy Walker

The wheel of the year swings through the sky and touches many stars, special stars with special ritual markings. Both Easter and Passover are about to blossom as I write this. My birthday is just past. All these occasions stir memories in me, deep memories, some bright and beautiful, others almost too painful to dwell upon even briefly, much less to write about. But some matters are inescapable. As we grow older subtle changes are manifested in our selves and in our world also, or so it seems.

I can't remember ever being so intimately concerned about winter as I have been this year. My sother and I bought a house just a year ago the beginning of this month (March). Winter consciousness relates directly to the effect of the season on that dwelling — and the cost of fuel. Every day I thought, spring is one day closer; the cost is coming down. Fuel oil prices actually *have* come down. My pulse rate was never so intimately tied to the price of anything before.

Just the other day I looked at the ground (I *always* look at the ground because where I live, if you don't, you can wind up ankle-deep in dog dip) and saw little clumps of green stuff attempting to be grass. "Aha," said I to myself, "Spring is here and I missed it again." Every year I try to catch the first buds as they break out of their winter closets, and every year I miss. One day you hit the street on your way to your day's routine and there it is, whammo, LIFE, popping up and out all over the place. It's so wonderful and it's always new even though it's always the same. We know it's coming, but somehow, like a child's Christmas morning, it's there of a sudden where nothing was the night before.

And sometimes, just like the advent of spring, something wonderful makes its presence known in

our lives as if it had never been there before and without any gradual indication bursts upon our awareness with the force of thunder. I had such an overwhelming awakening very recently.

I have never pretended here, or anywhere else, in print or out of it, to be particularly sane and lucid. I am my own mad universe, as we are each our own universe, separate from all others yet spinning in the same cosmic void. We have inner and outer illusions, and some of us share our illusions with other people and concur with them, so we assuage our essential loneliness and maintain a very delicate balance.

As many of you may know, the opinions expressed in my columns are not likely to appear anywhere else in the paper, with the exception, occasionally, of the letters pages when I have somehow embroiled myself in a controversy that encompasses a large portion of our community. I have worked at GCN since May of 1976 in one capacity or another, and this column has been running since July of 1978. In all that time, I have made friends sporadically, but when GCN local reporter David Brill died, I honestly believed that I lost the only political/emotional support I had among the regulars at the newspaper.

You must try to imagine this, because it is very difficult for me to explain any other way. I *believed* absolutely, that aside from Jil Clark and Michael Riegle who had given me abundant evidence of their affection over the years, I was considered *persona non grata* by just about everyone peopling the GCN office. I was a dinosaur, a creature hanging on through all the transfigurations of the paper since my arrival. I was never mistreated, but I assumed that I was tolerated and not asked to leave because I had been there so long

that no one knew quite how to unseat me.

There were many moments over the years when I wanted to leave, not because I didn't like the paper or the personnel, but because I felt as if I were a disturbance to others and I knew perfectly well that my opinions would be far more compatible with the policies and attitudes of other publications. Working with shared illusions is easier than constantly swimming upstream, but I had a deep-seated belief that the staff at GCN is far more fair-minded than the monolithic publishers of more conservative ventures who silence dissidents because they have the power to silence which a collective like GCN rejects.

So, though I thought I was not particularly warmly welcomed, I considered myself not mistreated, and whenever my friends in the outside world commented on how foolish they thought I was for working with a newspaper whose attitudes seemed so fundamentally different from my own, my response was simply that other opinions contrary to GCN's prevailing attitudes are published willingly by GCN, but would the more conservative publications publish anything written by an avowed man-boy lover, a lesbian separatist, an anarchist, a radical leftist?

I think the answer is "no," and I am very uncomfortable about the suppression of opinion. The right to disagree is precious and should be protected. It is easy to fly only with birds whose feathers match our own, but nothing much is learned that way. No risks are taken; nothing is gained.

Therefore, I've stuck with GCN, despite periods of near-despair. Of course (you must understand, because this is central to the entire story), I said nothing to anyone at the office about my

feelings of being some kind of obstruction many of the others felt obliged to walk around. I did, however, bemoan my situation to my patient sother who is in all ways wise and wonderful. She told me that I was wrong, but that probably most of the folks in the office found me "difficult" to deal with. Again, shared or unshared illusions.

I thought I was easy to deal with, and I *knew* I liked most of them (over the years there have been a few, very few, individuals whom I would cheerfully have done in), but I attributed my sorry station to a generation gap and totally different conditioning. I am traditional, ritualistic, bourgeois in every way. I love the United States of America which is not to say that I am unwilling to criticize my country. I criticize the paper, and I love that more than anything in my life except my sother.

I was sure there were good reasons for my feeling alienated from the rest of the staff most of the time. I accepted the stark and lonely conditions (my greatest love affair at the paper seemed to have been with my old desk, eaten by fire last July) because, despite personal differences, I believed that we all shared some common goal where parallel lines meet, that a golden city beyond all of us was the destination we were all trying to reach by our vastly dissimilar methods of locomotion. I had settled in my mind for endless winter.

For me, at the office, it was perpetually snowing. I did my work and engaged in very little social intercourse. I was reliable. I met my deadlines. I attended meetings. That was pretty much all I did in the office. Nevertheless, I considered my little spot in there a haven, a place of safety and peace, but it was a sanctuary for me

*continued on page 10*

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By Garland Kyle

Rainer Werner Fassbinder's *Berlin Alexanderplatz* not only represents German television's most talked about, most expensive and longest commissioned television productions, but the novel by Alfred Döblin is considered a masterpiece of German prose. Published in 1929, *Berlin Alexanderplatz* explores the Berlin of the late twenties wrought with its unemployed, criminal underworld, condescending middle class, and the despairing population of pre-fascist Germany.

This mammoth undertaking by Fassbinder, Germany's most prolific and controversial filmmakers, marks one of his most brilliant works. At the cost of some 13 million marks, one hundred leading and supporting actors, three thousand extras, and almost two years of shooting and production time, *Berlin Alexanderplatz* premiered on German television in October, 1980.

In this fifteen hour teleplay, Fassbinder characteristically unfolds the story of Franz Biberkopf (Gunter Lamprecht) an endearing, yet bumbling fool who exploits and radiates residual middle class values in his attempts at recognition and respectability. This typically proletarian Fassbinder "hero" struggles to rise above a beleaguered Berlin — awaiting its soon to be consummated savior — Adolph Hitler.



Hanna Schygulla as Eva in Fassbinder's epic *Berlin Alexanderplatz*.

In the Sternberg tradition (*Shanghai Express* and *The Blue Angel*), Fassbinder utilizes dull and soft lighting to elicit the tonalness, impressionistic quality that is both abstract and dream-like, but which permeates the screen with a stark sense of realism. The sets, similarly, exude the atmospheric quality of late twenties' Berlin including its modernistic bourgeois offices and homes, the desolate basement taverns, and most significantly, the apartment of Franz Biberkopf — with its blinking neon sign, streaking columns of colored light through this open arena, the only retreat for Franz's desolate and foolhardy existence.

We are thrown into the big city life of Franz Biberkopf in 1928. Following his release from prison for the murder of his girlfriend, Ida, Franz commits himself to leading a decent life. His new girlfriend, Lina, will assist him in this noble endeavor, which he sees as

his only salvation. Franz meanders through his own desperate attempts at stability, attempting various odd jobs including the selling of the Nazi newspaper *People's Observer*. The narrator, whose voice is often whispered, acts as a chorus to the film's characters — delivering proverbial messages, sometimes haunting, moralistic, or purely raw statistics. The voice of desperation, of courage, of academic analysis, of

an unduly precise sense of observation.

In one scene, Franz is seen hawking Nazi propaganda and wearing an armband with a swastika. He is attempting to justify his new job to Eva and Herbert (Hanna Schygulla and Roger Fritz). The narrator intercedes and whispers: "Rivers of blood must flow."

Franz lacks individuality. He is a member of a herd. He is only selling Nazi propaganda because Lina was so opposed to his selling sex literature. At this point, the first glimpse of Franz's repressed homosexual desires is shown. Having come home with one of his sex magazines, he reads Lina a homoerotic story. She is infuriated and forces Franz to return her to the dealer to condemn his offensive publications. Franz is timid and unable to force himself to deal with Lina's rage. As Franz sheepishly waits in the foreground, Lina approaches the vender and unleashes her rage on the unsuspecting proprietor. Franz is amused and proud of "his Lina."

In March, 1980 in an article in *Zeit*, Fassbinder wrote about the importance of *Berlin Alexanderplatz* in his personal acceptance of

his own homosexuality: "It helped me admit my tormenting fear, which almost crippled me. The fear of acknowledging my homosexual desires, of realizing my repressed needs; this book helped me from becoming totally sick, mendacious, desperate. It helped me not to go to pieces."

The underlying homosexual theme of *Berlin Alexanderplatz* presents itself in both a subtle and repressed manner. This desire manifests itself in the meeting of Franz and Reinhold. Franz is dedicated to his relationship with Reinhold despite the fact that he is an unscrupulous criminal, who eventually emerges Franz in his criminal activities. Although Franz is skeptical at first, he submits to Reinhold's offer, unaware of the true nature of his activities. In the conclusion of his role, Franz panics when he learns of the crimes being committed. Reinhold despises Franz's clinging to his resolution of becoming a "decent man" and almost kills Franz, who has become a liability rather than an asset. Franz loses an arm in this encounter and once again repents, reaffirming his belief that he must suffer in order to become

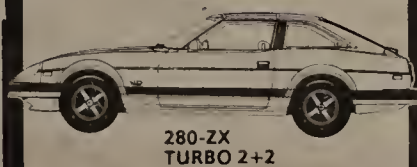
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# CUBA: A Little Sex, No Drugs, and Lotsa Rock 'n Roll

By John Kyper

"Why do you want to visit Cuba? It's very homophobic," a friend who had left a couple of years ago and had good reason to know asked me when I told him of my desire to visit his country. I replied that I was not necessarily endorsing the government, any more than I was endorsing the government of the United States by continuing to live here.

I was motivated primarily by my curiosity to see a nation that during my early adolescence had been placed Beyond the Pale of the "Free World" because its revolution had had the audacity to renounce U.S. hegemony — and in large part, because of our government's extreme hostility was forced into the arms of the Soviet empire. My own sense of right and wrong had been so perverted then by Cold War liberalism (a doctrine which later revealed its own moral bankruptcy, its name changed to "Neo-Conservatism") that during the 1962 Cuban Missile Crisis I actually prayed for a war so we could kill all of the Communists once and for all.

Several years later I realized the horror of such a desire, but unlike some of my contemporaries during the late 1960s I had never attempted to stand the ideology of my childhood on its head and declare myself an unquestioning supporter of any enemy of the United States government. I remembered too well the massive executions which followed the Cuban Revolution and the subsequent establishment of a "macho" cult of The Leader, just as I was later antagonized in learning of its official homophobia. Nicaragua's revolution conspicuously lacked those particular qualities, and for that reason I identified more with it as a revolution of "my generation," choosing to visit that country a year before I finally got to Cuba.

Cuba is a very controversial issue among gays, especially in the United States. I once knew a gay Marxist-Leninist, a man so dogmatic he was snidely nicknamed "Pol Pot" behind his back, who was so inspired by his visit that he papered his apartment with dozens of posters from Cuba and wrote a letter to a Cuban newspaper to apologize for the materialism of many North American gays. Exemplifying another extreme is Allen Young, an ex-True Believer who now expresses bitter disillusionment in the Cuban Revolution. A more moderate position, with which I concur, is the critical support given to the Revolution by Mexican gay liberationists, who voice not sycophantic approval of the government, but instead contend that that country, like the rest of Latin America, has the absolute right to order its own affairs without manipulation by the United States.

Simple minded anti-communism is more a commonplace attitude, blithely ignoring identical "crimes" when they are committed — in the inimitable words of Jeanne Kirkpatrick, President Reagan's UN ambassador — by such "moderately repressive" allies as Chile and South Africa. Our government pursues the double standard of aiding Cuban exiles while deporting those who have fled El Salvador in the face of almost certain death.

During the 1980 mass exodus of gays (and other "lumpen") from Cuba, there were attempts to use both the gay community and the refugees as pawns in a Cold War propaganda game. Those gay Leftists who attempted to deny the reality of anti-gay persecution played into those hands. Most alarmingly, some gay exiles have joined the CIA-front Alpha 66, a counter-revolutionary group that has attempted to topple the government by terrorist activities. (See article by Ernie Poltvin in San Diego's gay newspaper *Update*, November, 1981). Anyone who believes that the Right will be more pro-gay than Fidel Castro and the Stalinists currently running Cuba is sadly deluded.

In visiting Cuba, I knew only that there would be no simple answers and that I would feel many conflicting emotions.

Several potential obstacles to my visit presented themselves: Last spring in an action of questionable constitutionality, currently being challenged in court, the Reagan Administration officially banned most travel to Cuba and terminated the charter flights leaving from Miami. Of course, the government could not prevent

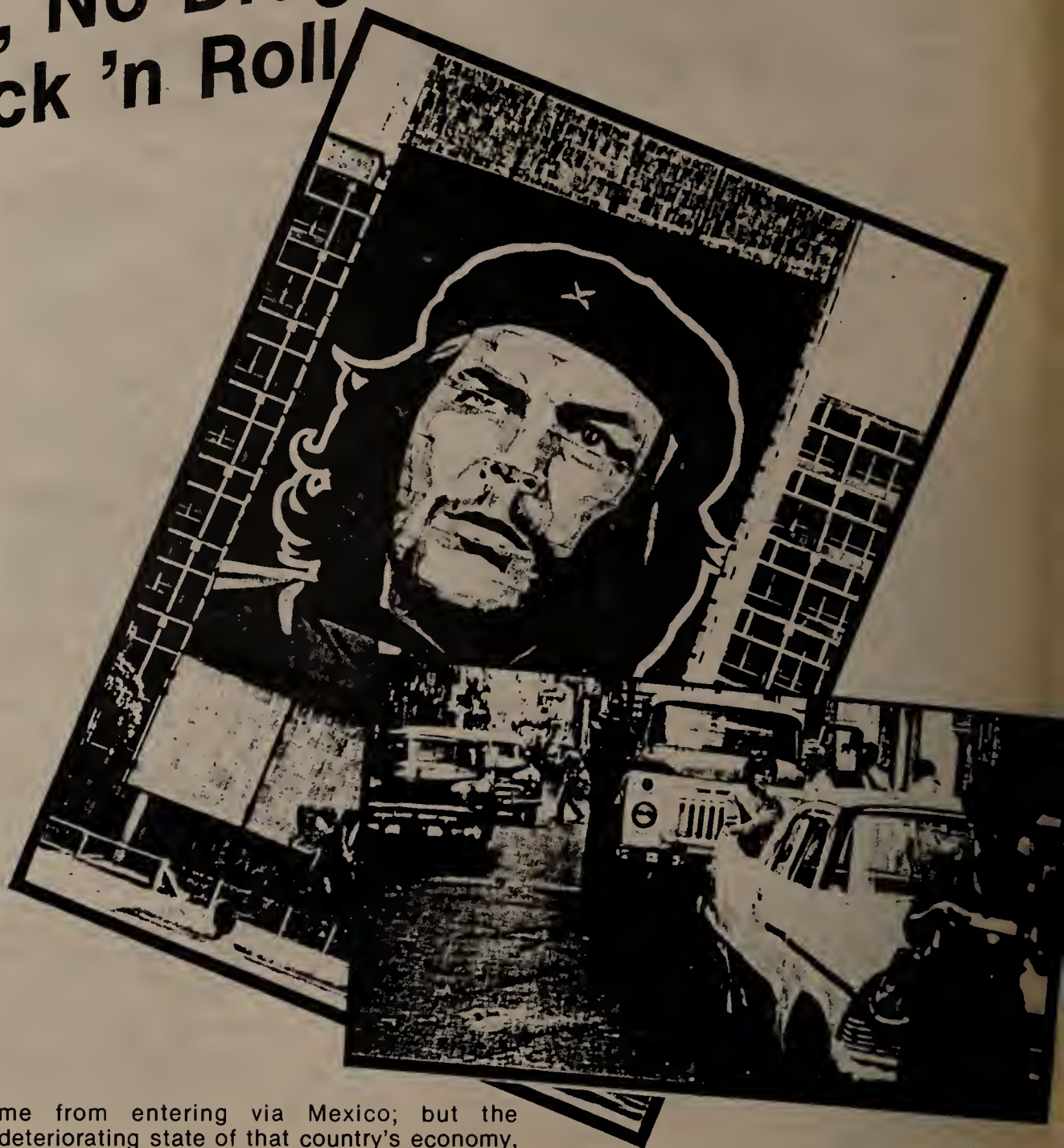
me from entering via Mexico; but the deteriorating state of that country's economy, including a 500% drop in the international value of the peso, led me to wonder whether the agencies specializing in tours of Cuba for Mexicans would still be in business by the time I reached Mexico City in mid-December. As it turned out, many Mexicans decided to take what might well be their last chance to travel abroad for a long time over the holidays, and I had no problem booking a tour. Because of Reagan's new restrictions, the Cuban Embassy placed my visa on a page separate from my passport.

Among my first impressions after landing in Havana was the feeling of having gone through some kind of time warp: There were countless old cars from the 1950s and earlier, some of them remarkably well-preserved. I stayed in unaccustomed luxury in the Riviera, a pre-Revolutionary hotel whose decor was strictly styled Miami Beach Tacky, circa 1957. The place was well kept up but showed wear; had there been no Revolution I'm sure it would have been renovated several times in the intervening generation. In the old days, when Cuba was "the warehouse of the Caribbean," it undoubtedly had a casino and may well have been a hangout for gangsters and Hollywood types. I wondered if Ronald Reagan had ever slept here? It was the most bourgeois place I have ever stayed in, reminding me of author Hans Koning's observation (about Eastern Europe) that Communists in power resemble slightly seedy capitalists.

(A friend who had visited Cuba in 1964 — and had had his passport confiscated for defying an earlier travel ban — called me up shortly after I had returned home. He too, had stayed at the Riviera and had been told it had been built by the Mafia, a charge I could easily believe.)

The waiters, however, would not accept tips. I'm not sure whether I like this or not: I have had roommates who were waiters, who depended on tips. But then, here we're not operating in a capitalist economy, where the hired help is near the bottom of the priorities.

We were obviously not the clientele the builders had had in mind. It seemed to me poetic justice to see Africans and Central Americans hanging out in the lobby. My party of a hundred Mexicans was divided between the conventional bourgeois tourists and a smaller, generally younger group of leftists like myself. In addition, there were many Europeans in our hotel, a few Canadians and various Third World peoples. As far as I could determine, I was the only *estadounidense*. I didn't see any Russians there, either.



Ironically, the legal tender for tourists was the Yankee dollar. Cubans, except for *privilegiados*, were forbidden to shop in the hotel stores, which featured Western merchandise and Eastern propaganda, neatly exemplifying George Orwell's famous dictum about some people being more equal than others. Like many of the Third World nations in the capitalist orbit, Cuba is also teetering on the brink of bankruptcy — thus the desperate need for foreign exchange necessitates the sale of imported items in tourist shops.

To the average Cuban all such items are luxuries, and not surprisingly there is a flourishing black market. We were supposed to change our money only in the hotel, and at the official exchange rate of one Cuban peso equalling about \$1.20. We were given a *pro forma* warning against selling our money on the streets, usually at the rate of two pesos for a dollar; but the halfheartedness of such advice seemed an acknowledgement that this was a lost cause. The ubiquitous young men seeking to buy my dollars, like the hordes of little children asking for chewing gum, soon became such a nuisance that I began to carry only pesos on the street — we were supposed to account for our money when we left the country. It was painful to watch one Mexican companion being approached as a rich tourist because he had dollars (which he can no longer easily obtain at home). He told me that one man wanted to buy his jeans — another luxury item in Cuba — for \$50.

Walking around is my favorite way of exploring strange cities. Havana provided quite a contrast to the more familiar environments in the United States and Mexico: Most importantly, I felt safe at all times, particularly late at night. I saw none of the grinding poverty to which I had become inured, no beggars, no one passed out in the streets or homeless people forced to camp out in parks and doorways. In poorer barrios the people I encountered seemed to have pride and self-respect, like people I had met in similar neighborhoods in Nicaragua. Garbage was not strewn about or burning in vacant lots. There was none of the crass clutter of commercial advertisements, though there were many billboards with political propaganda. Because there were fewer cars there was little congestion and the air was cleaner. Unlike in Mexico City, my handkerchief was not filthy after I had blown my nose. The city bus system was among the better I have ridden.

On my second night in Cuba I began to discover what little there is of public gay life, in



the area around the Habana Libre hotel. While waiting in line at the Coppelia ice cream parlor in the park across the street, I observed some cruising, both straight and gay. Male-male cruising seemed furtive and tentative, at least in relation to me, consisting of very rapid glances. A difference: in Mexico I am considered exotic perhaps, but available; here I felt I was several steps further removed.

Later that same night I returned to my hotel to discover my companion who had been offered \$50 for his jeans had met a young woman, only to discover that house rules strictly forbade him from taking her up to his room. Mexico, happily, has the institution of *hoteles de paso*, cheap hotels that rent out rooms to same sex and opposite sex couples alike. In any revolution, the right to have sex (and, conversely, the right *not* to have sex) should be considered a fundamental human right. Here again, Cuba seems to be in a time-warp, locked in an age when sex was for procreation only — no wonder the population has doubled since the Revolution! Straight or gay, its “new Revolutionary morality” is nothing but warmed-over bourgeois morality.

The three of us went to the bar to commiserate over an overpriced bottle of rum. (The government further fuels the black market by charging its own citizens 25 pesos a bottle, and tourists only \$5.) Like many Cubans I talked to, the woman was very interested in U.S. culture — no revolution could ever shut out Donna Summer or the Beatles! She had an aunt in New York and wanted to leave, not because she particularly disliked the government, but more simply because she felt bored and stifled by a system that failed to recognize her need for excitement. It made me wonder if terminal boredom will in the end prove a greater threat to the Revolution than the machinations of Reagan and the CIA.

A couple of nights later I went to a bar in the Habana Libre and got picked up by a student in his early twenties. He took me back to his place, a small apartment that he shared with an elderly woman. He and his parents were among those who had taken refuge in the Peruvian Embassy in 1980 — the sidewalk in front of each embassy is now off-limits to the public as a *zona militar* — and he would have accompanied them to the United States except for the fact that he was of military age. His lifestyle was spartan, and he showed me the ration sheet for 1982 that allowed him to buy only a limited amount of clothes for that year — most of the coupons had not been clipped because his student allowance was so meager, now that he no longer had the financial support of his family. He complained of the poor quality of the clothing available to him in the stores and tried, with some success, to wheedle my clothes from me.

I exchanged my “U.S. Out of El Salvador” tee shirt for a plain cotton shirt that I later noticed was manufactured in Albania. The Russian-made television set was of inferior quality, as was the radio, also manufactured in the Soviet Union. Havana has only two channels, neither of which were on the air at 2 a.m. The set could not receive Florida. Cuba serves as a Third World colony for products from the Second World, much as it once did for the First World — with chintzier merchandise to show for it.

Basically, my acquaintance had enough for survival, but not for comfort. He wanted to leave, again not for explicitly political reasons, but because he said he found his life situation

“depressing.” It wasn’t hard to understand why. I let him know, however, that things he took for granted, like safe streets and a guaranteed job, were not necessarily givens in the Promised Land. In the morning we had to be especially careful that the neighbors not see me. I had spent so many years of my childhood living in the original setting of *Peyton Place* (small town New Hampshire) that I found this paranoia, fostered in part by the *Comites de Defensa de la Revolucion* (which had been formed because of repeated U.S. invasion and sabotage attempts — including the recent bombing of a theater in my friend’s neighborhood), to be the least desirable aspect of my visit to Cuba. He said he knew of a few other gays, but he had not suffered much overt oppression. He had never smoked marijuana — it is virtually unavailable in Havana, and extremely expensive.

In the hotel’s shop I bought a copy of *Cuba Internacional* magazine, which contained an article about the plight of the 400 Cubans who had emigrated to Peru, sad victims of Cold War propaganda who ended up living in a shanty town, suffering racial discrimination from Peruvians. The article, of course, trashed these people with terms like “lumpen,” “low-life” and “delinquents” — at least it didn’t evoke open homophobia. Now there may well be some truth to the charges of Castro’s critics in the United States, that the Cubans put much of their prison population on boats bound for Florida — it could be considered a form of revenge — but the kind of criticism that seeks to discredit the exiles *en masse* as anti-social if not counter-revolutionary, or as addicted to the abundant materialism of the land ninety miles to the north, fails to take seriously the roots of dissatisfaction with life in Cuba.

By contrast, I later met two of the *privilegiados*, two young men in middle management and on their way up. They looked like clones of their counterparts virtually anywhere else: the same machismo, slick appearance and airs of supreme self-assurance. For them, surely, the Revolution means not self-sacrifice but self-aggrandizement. If the counter-revolution were to occur, I’m sure they would quickly try to ingratiate themselves with the new powers that be! One of them offered me five pesos per dollar.

On my last night in Havana, I had the best time of my entire visit when I went home with a medical technician introduced to me by my hotel roommate (also gay) because he needed someone to shop for him in the Habana Libre’s store. It couldn’t have been more obvious what we were doing; but no one seemed to care, probably because others were up to the same thing. Blackmarketing is so widespread that to try to seriously stamp it out would no doubt incite more active discontent. Like emigration, it functions as a “safety valve” for the society.

My friend had his own apartment in a new building and seemed basically satisfied with his life. He was favorably inclined toward the Revolution’s aims, though critical of its many shortcomings. He missed not being able to travel abroad, particularly to visit his sister’s family. Instead, he had to satisfy his wanderlust vicariously, by contact with some of the many tourists who visit Cuba. From these he had learned of the gay liberation movement. Although interested and supportive, he cautioned

me that gay propaganda was prohibited from entering the country. He also gave me a letter to mail from Mexico to his nephew in Florida, because all such mail must travel via a third country and takes up to about three months to arrive.

On our way to his place and then back to my hotel, we walked by the cruisy section of Coppelia Park, on the Sunday night of the New Year’s weekend. The scene reminded me of what I’ve seen around the *zocalos* (plazas) in a number of Mexican cities, but it was much more active. When we were returning to the Riviera I noticed a black queen I thought I recognized from San Francisco, who was cruising on the sidewalk and wearing a shirt with a pink triangle and the words, “Never Again!” I was so struck by this sight in Havana that I went to look for him again later; of course, by the time I returned he was gone. A vision, perhaps?

After a week in Cuba I can better appreciate some of the contradictions of the society, but I’m left with as many questions as before. (If nothing else, I now have the perfect retort to those little league Stalinists who try to insist that homosexuality is bourgeois decadence that doesn’t exist under socialism!) Gay oppression cannot be separated from the general erotophobia of a society in which sex is supposed to be reserved for the creation of babies. Nonconforming heterosexuals also face problems: everything is done to try to prevent sexual contacts with foreigners, and a Cuban who wants to marry a foreigner must traverse a bureaucratic obstacle course designed to discourage such liaisons.

How much of the problem is directly due to the Revolution, and how much lies in more traditional influences like the Church, is a matter I can only guess at. In public, Cuban men seemed to me more macho, more sexist towards women, than men in Mexico — though my roommate and other gay Mexicans have questioned my observation. My own speculation is that while the Revolution has undoubtedly improved the status of women in Cuba, it has also reinforced the already-existing machismo of the society, especially in the face of Cuba’s role as an underdog against the U.S. juggernaut.

The puritanism of revolutionaries like Mao and Castro, who sought to transform societies suffering the pathologies of widespread poverty, is legendary. It is also true that authoritarians of whatever political stripe will struggle to purge from others those “decadent” qualities that they themselves possess; thus anti-gay persecution is augmented by Raul Castro, whose homosexuality is an open secret both within and without Cuba; just as in the conservative, Catholic Mexican city of Guadalajara, the oppression of gays is intensified by the homosexuality of the state’s governor.

In the name of atheistic Communism, Cuba has more successfully fulfilled Jerry Falwell’s idea of Christian morality than the shoddy television evangelist could ever hope to accomplish in the pluralistic society of the United States! The image of gays as selfish, materialistic creeps who pose a danger to society seems to be held with equal rigidity by the disciples of Jerry Falwell and Fidel Castro alike.

Like many other countries, Cuba is a prime example of a revolutionary society that is in need of further revolution. As the gay movement in Mexico has eloquently stated, the struggle for a more egalitarian society cannot be successfully separated from the battle for sexual liberation. Unfortunately, when the only alternative posed by the U.S. hostility is one of counter-revolutionary regression to a relationship that existed prior to 1959, we must absolutely avoid being played off against each other by those who would exploit our criticisms of Cuba to divide and destroy both us and the Revolution.





# Surprises

Continued from page 6

alone. I felt companionless.

And then, just the other day LIFE popped up, full-grown, green and luscious. A general stir greeted my birthday — for the first time — and, in an unmistakable way, the staff contradicted my so-

long-held winter opinions.

Nothing in the *real* (what might that be?) world of the office will change. But my illusions have undergone a transformation. When I come into the office, I am so socially involved that it takes me twice as long as it used to, to finish my work.

Spring, of a very special, spiritual nature, has finally touched my world. The sun is shining and the grass is green, and I am a winter-bound monster no more.

# Berlin Alexanderplatz

Continued from page 7

a "decent man."

The characters of Franz and Reinhold are catalysts for one another. Therefore, they are forced into reactive situations with one another. Reinhold whose girlfriends — women whom he admits he despises — are soon cast off and given to Franz for his own dubious pleasure. Their own repressed relationship then becomes traffic in girlfriends — a means in which to embrace their own desperate lives and human failings. They are crippled by their own denial.

A disturbing and controversial aspect of Fassbinder's work, a central theme which permeates his prolific career, and for which he has been substantially criticized, are the strains of homophobia and misogyny (*Bitter Tears of Petra Von Kant* & *Fox & His Friends*) throughout his work. *Berlin Alexanderplatz* has similar themes, as female characters are objectified and brutalized for men's pleasure, and because of their own subliminal weaknesses. Franz's brutal murder of Ida is a constant visual theme, re-enacted over and over again until the viewer is saturated to the point of nausea. Fassbinder is obsessed, immersed,

and forces his audience to view this "crime of passion" at every camera angle. Each nuance is absorbed, until this heinous crime is disturbingly unforgotten.

In an interview in 1974 with Christian Braad Thomsen, Fassbinder was asked why he concerns himself so much with women characters "... I feel I can express what I want to say better when I use a female character ... Women are more exciting, because on one hand they are oppressed and on the other hand they aren't, because they use this "oppression" as terrorization," he responded. "Men are so simple:

Continued on page 12

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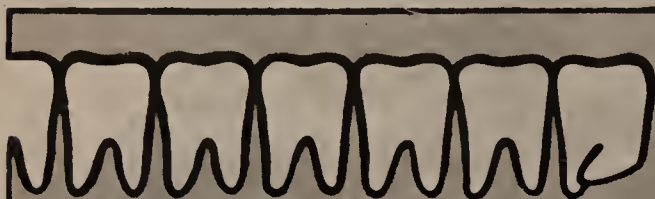
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# GCN: The First Ten Years

# Volume 3 1975-1976

Gay Community News was founded in 1973 by an ad hoc group of gay activists who were then meeting at the Charles Street Meetinghouse. This newsletter met a critical need in Boston's fledgling gay movement: communication between groups. When we could not talk together, did not know who was out there, we could not become an effective social and political force.

Many things have changed in the last ten years — at GCN, in the lesbian and gay community, and in the world at large. GCN has strived to stay abreast of those changes, and has often worked to make them happen. In this ten part series, we want to share some of the history of GCN, its role in Boston, and its relationship to the lesbian and gay movement in this country.

Summary of Volume 3 by Sue Hyde and Sherry Edwards

In reviewing Volume 3 of GCN, we found an overwhelming amount of space devoted to Susan Saxe's arrest and the incarcerations of women in Kentucky and Connecticut who refused to testify before grand juries. These grand juries were convened under the pretext of looking for Saxe and Power but were in fact established to collect information about the lesbian and women's community in order to better able the government — specifically the FBI — to monitor, infiltrate and disrupt our movements. Because we believe the intrusion of the FBI into the women's community was and is an important documentation of the insidious intrusions of the federal government into our lives and political movements, we decided that it should be the focus of our volume summary. Interspersed among entries about Saxe and resistance to the grand juries are other events which occurred from June 1975 to June 1976.

After eluding police for five years, lesbian feminist revolutionary Susan Saxe was arrested in Philadelphia for her actions in the anti-Vietnam War movement. Susan was charged with armed robbery, theft of classified documents and destruction of weapons at the National Guard Armory in Newburyport, MA. She received a ten year federal sentence and was then brought to Boston and arraigned on two counts of armed robbery and a felony murder charge. As had happened in Philadelphia at the time of her initial arrest, a defense committee was established and a large support network came together to raise money and do educational work. Of course, not all in our community understood or agreed with the kind of revolutionary praxis for which they saw Susan as a symbol, and much heated debate accompanied the government's trial.

The government used Susan's trial and their search for her alleged accomplice, Kathy Power, to step up their full scale attack on the women's community nationwide, reminiscent of their attempts to squash other revolutionary movements like the Black Panthers or the Puerto Rican independence movement. Countless lesbians were harassed by federal agents as their families, employers, landlords, and friends were called on and questioned.

The intimidation went further for some of us. Terri Turgeon and Ellen Grusse spent a total of eight months during two incarcerations at the Niantic Corrections Center, Connecticut. In Kentucky, six people went to jail, Jill Raymond was locked away for fourteen months as the federal government in the guise of a grand jury continued to disregard people's rights and to disrupt a growing progressive movement.

The story and the controversy surrounding Susan, the politics of armed resistance, and our community's response to government intrusion became the story of the year. The debate took many turns as arguments were played out and comparisons and connections were made.

## Volume 3, Number 1 June 28, 1975

A News Note in this issue offered a solution to the problem of overpopulation:

There was an old woman who lived in a shoe,  
She had so many children she did what she had to  
She made an appeal to her gay kin,  
And each one of them took a kid in.  
also on page 2:

A Black gay men's caucus is now being formed in the Boston area.

## Volume 3, Number 2 July 5, 1975

Susan Saxe was turned over to Boston authorities on June 23. She was arraigned on charges of felony murder and robbery in connection with a 1970 Brighton bank robbery, during which one policeman was shot and killed. She pled not guilty.

## Volume 3, Number 4 July 19, 1975

### GAY HEALTH COLLECTIVE

The Boston Gay Health Collective was recently organized by the volunteers who staff Gay Health Night at the Fenway Community Health Center.

## Volume 3, Number 9 August 23, 1975

In this issue, we read that Jill Raymond, imprisoned since March 8 for refusing to testify about Saxe before a grand jury, has been transferred to another jail because of public statements about the oppressive conditions at the jail.

## Volume 3, Number 10 August 30, 1975

The Gay Yellow Pages, International List of Gay Organizations and publications, has made contact with a gay group forming in Africa. The group presently has no name and is underground, because of fear of the reaction of African governments.

## Volume 3, Number 11 September 13, 1975

In partial response to the jailings of Raymond in Kentucky and Ellen Grusse and Terri Turgeon in Connecticut, a bill was introduced in the U.S. House of Representatives to curtail the power of grand juries.



## Volume 3, Number 12 September 20, 1975

Transvestites from all over the country will gather at the Gifford House in Provincetown for a week-long "TV Fair."

## Volume 3, Number 14 October 4, 1975

Pat Swinton (Shoshana) began her trial on charges of conspiring to bomb buildings in New York City in 1969 to protest the Vietnam War. She had been living underground for five years in Brattleboro, VT, when found by the FBI. Jane Alpert refused to testify against her because, she said, "my life may be in danger." Swinton remarked, "It's my politics that are on trial."

## Volume 3, Number 15 October 11, 1975

Swinton was acquitted in a week-long trial. The government's 'informer' was unable to identify Swinton in connection with the "conspiracy" and Alpert and another witness refused to testify.

The lead story reports that five major candidates for the 1976 presidential nomination from the Democratic party were "unable to avoid discussing the issue of gay rights" at the Northeast Democratic Conference.

In the same issue, the "New South" smiled on gays recently when Governor Pryor of Arkansas signed a comprehensive criminal reform package. The change in the criminal code included a total repeal of the state's sodomy laws. The age of consent in Arkansas under the new law is 16 years.

## Volume 3, Number 19 November 8, 1975

In a significant policy move, the National Organization for Women passed a resolution stating that helping lesbians to attain legal equality was now one of the organization's "national priorities."

For the first time, NOW used the term "lesbianism," instead of the usual jargon of "sexual preference."

The well-known gay Italian filmmaker Pier Paolo Pasolini was murdered last week in Rome by a young man who claimed that the director had made sexual advances to him.

## Volume 3, Number 21 November 22, 1975

A walk-in by six women and three men was staged in the courtroom of Judge John O. Newman to protest his refusal to free Grusse and Turgeon.

In the same issue, Jill Raymond writes an analysis of the lesbian/feminist community's response to the Saxe/Power case: . . . if you think that . . . they were hunting Saxe, Power and the others for a robbery in Boston, you have a dangerous case of tunnel vision. They were hunting for [all of] us."

## Volume 3, Number 23 December 6, 1975

Judge Newman rejected Avery's motion to revoke the imprisonment order of Grusse and Turgeon. Avery said that legal moves were exhausted and the "remedy of this case may well lie in the political sphere . . . The citizens of this country will have to show that they cannot tolerate this kind of action."

## Volume 3, Number 24 December 13, 1975

The first television show produced, created and moderated by gay people will make its debut on Philadelphia's Channel 6 on December 13 at 7:30. The show, called "Out Front" will appear for a half-hour on the local ABC affiliate, WPTI-TV.

## Volume 3, Number 27 January 3, 1976

Grusse and Turgeon are freed from Niantic Women's Prison after spending eight months for refusal to testify before a grand jury. Judge Newman said he was dropping the subpoenas for the grand jury. The defense committee attributes their release to the continued application of public pressure and vowed to fight for Jill Raymond's release.

## Volume 3, Number 37 March 13, 1976

Marion Tholander, long-time managing editor and guiding light of GCN, has resigned to head GCN's newly formed distribution company, Intergaylactic Distributors . . . and features editor Lyn Rosen is presently serving as acting managing editor.

## Volume 3, Number 35 February 28, 1976

In a pretrial hearing to determine the effect of adverse publicity, 76% of 405 people polled believed Saxe to be guilty of involvement in the bank robbery. 25% believe she is guilty, but have never heard of her before. The defense filed a motion to have the case dismissed because Saxe could not be given a fair trial.

## Volume 3, Number 37 March 13, 1976

Nearing the end of one year in jail, Jill Raymond writes in a reflective piece on reform vs. radical politics: "Gay liberation is less than worthless if it is devoid of the consciousness that there is something better than what the present system offers."

## Volume 3, Number 38 & 39 March 20 and March 27, 1976

In an interview with Nancy Wechsler, Ellen Grusse says that: "women who separate themselves from Susan . . . don't really thoroughly understand the nature of the government and how it is out to destroy them."

## Volume 3, Number 46 May 15, 1976

Jill Raymond is free after 14 months in Kentucky jail! The grand jury has expired on May 4 and Raymond was released at midnight the same day. Said Raymond, "I view my effort . . . as something that has helped to coalesce a number of individuals and groups into a movement against the use of grand juries to intrude on other people's lives."

## Volume 3, Number 47 May 22, 1976

In an interview with Nancy Wechsler, Saxe, in response to critics of capitalism who are quick to condemn revolutionary "violence," commented, "If these people are really opposed to violence, they should constantly be yelling about the violence that starves children, kills workers, sterilizes third world women. They should be screaming about this in front of the banks that rob us all. Why only criticize those who expropriate money from the rich to feed the poor when the rich are constantly expropriating money from the poor at the cost of tremendous human suffering?"

Later, in talking about Vietnam and how the Left responded, "Even the Left, the few of us who were the first to stand up and declare that 'something should be done' are failing us now. We're letting ourselves forget why we fought and what we fought for . . . We never did too much, and we never did it too soon. We have things to criticize in ourselves, but nothing, NOTHING, to apologize for, except perhaps doing too little, too late . . ."

## Volume 3, Number 48 May 29, 1976

The U.S. Supreme Court unanimously reversed a lower court decision last week which required that suspects called to testify before grand juries be given the same right to remain silent and have a lawyer present that police give to suspects in general custody.

## Volume 3, Number 49 June 5, 1976

GCN was robbed last Thursday morning by unknown thieves who broke down the office door, ransacked the office and made off with \$7.00 in cash.



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CASH PRIZES  
8pm-1am

WEDNESDAY  
2 for 1  
\$1.00 cover  
8pm-1am

THURSDAY  
Dart Tournament  
CASH PRIZES  
starting April 7  
8pm-2am

FRIDAY  
Free Cover  
till 10pm  
8pm-2am

SATURDAY  
Vodka Nite  
all vodka drinks \$1.25  
8pm-2am

SUNDAY  
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WOMAN'S  
ALTERNATIVE  
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APRIL 14

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## Notes

Continued from page 3

A one-day conference on sex roles and stereotypes will be held Saturday, May 7 at Humboldt State University in Arcata, Ca. The conference will focus on the concerns of Gays and bisexuals. For information, call (707) 826-3731.

An international congress called "Among Women/Among Men: Forms of Recognition of Female and Male Relationships" organized by researchers in women's studies and gay studies will take place at the University of Amsterdam. Conference language will be English. For information write: Paula Koelemij, Sociologisch Instituut Universiteit van Amsterdam, Oude Hoogstraat 24, 1012 CE Amsterdam, The Netherlands.

Los Angeles Lesbians of Color is planning the **First National Lesbians of Color Conference** to be held September 8-11 at Cottontail Ranch, Los Angeles. For more information, write the LA Lesbians of Color, PO Box 2344, LA CA 90051.

The first North American gay choral festival, entitled "Come Out and Sing Together!" will be held at Lincoln Center in New York City Sept. 8-11. Participating will be groups and individuals from the Gay and Lesbian Association of Choruses. For information, write to COAST 450 Broome St., #4W, NY NY 10013.

## Prison

Continued from page 1

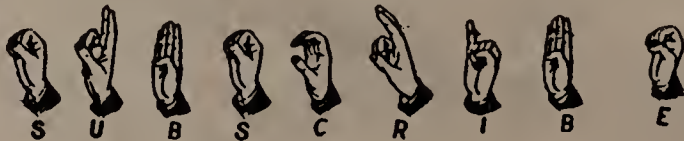
ensorship than at the men's prison," said Rick Hazelton, another attorney involved in the suit and settlement. Guards at the women's prison "are much more restrictive in regulating physical contact," he said.

Pope agreed. "They consider homosexuality their biggest problem. It isn't. There are very few lesbians in the joint. There are more 'players' than anything else — people who get involved screwing because they have nothing else to do generally cause the majority of the problems — holding hands or once in a while getting caught in each other's rooms."

Pope continued, "I watched a young girl whose father died unexpectedly and another young lady was trying to comfort her at the request of one of the staff and another staff member came by and ordered her to get her hands off her or she'd write her up for sexual activity. And there was a mother and daughter in there at the same time. The mother wasn't allowed to kiss her daughter good night. They construe every interaction between women as homosexual activity."

The point of all this is to dehumanize the inmates, said Pope. "With a population of 80 women and 43 staff members, that gives them a lot of time to fuck with people . . . and this lawsuit isn't going to change that."

— filed from Boston



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# Berlin Alexanderplatz

Continued from page 10

They're more ordinary than women. It's also more amusing to work with women. Men are primitive in their means of expression. Woman can show their emotions more, but with men it becomes boring," he concluded.

Fassbinder, however, cannot be so naively labeled as "politically incorrect." Virtually all of his characters are victims in one way or another. They are victims of social constraints or their own human weaknesses, or they are merely caught in the web of their own contradictions. Women are seldom to blame for their circumstances, but are pawns caught in the midst of the cruel and calculating "man's world." They do their best to survive under these conditions.

Eva is one of the few female characters to exude strength; her contradictions as a "high class whore" are accepted as merely occupational. Her life is a prism, fluctuating between her rich client, Herbert, her lover, Franz, and her nurturing relationships with Franz's innumerable girlfriends. Her one dismaying contradiction is her callous regard for the murdered Ida. When the subject is broached she flippantly views Ida as a mere tramp — almost deserving of her final end. Eva however, is an extremely complex character. Loving and supportive as she is of Franz, she refuses to share in his placid existence and his own ultimate destruction.

Franz eventually meets Meize (Barbara Sukow) who is introduced to him by Eva. Meize and Franz fall in love. His strength is rejuvenated and he regains the confidence so sorely missed in his own ambiguous search for satisfaction. Meize walks the streets for him and eventually lands a wealthy client, who furnishes her with a regular and substantial income to support "her Franz." Franz is initially enraged and despairing of

Meize's prostitution; yet he is finally convinced that it is but a token of her love for him.

Meize is coy and unsuspecting, a suspiciously naive character whose reflections on the despairing and teaming populace of Berlin are ever-so- contemporary: "Seems like a contagious disease — this unemployment," she muses.

Franz is stricken with unbridled grief and rage when Meize confesses she loves another man. Franz almost kills her — virtually beating her to death — while Eva and his landlady ominously look on, witnessing again the brutality of Franz. Despite her hysteria and battered face, Meize forgives Franz, and despite her affection for another man, commits herself

to staying on with him.

Meanwhile, Reinhold is lurking. He is uncomfortable with the tranquility and happiness Franz has found with "his Meize." He devises a plan to get Meize alone. In a "cat and mouse game," where Meize almost falls for Reinhold's seduction, he rejects him. In his desperation and admitted failure, he murders her.

The epilogue, written by Fassbinder, is a gruesome and despairing portrait of Franz's internment in an insane asylum. All the characters are there, including Reinhold, who is imprisoned under false charges with another man who is both his lover and inmate. Franz finds a coward, a weakling, rudeness, ignorance, the guilty and

innocent. It is here, where Fassbinder dreams of Franz Biberkopf toiling, grappling, searching for himself in a maze of uncertainty. Franz is broken, his life reinterpreted over and over again, experiencing the pain and suffering — the virtual death of all he believes in — and yet refuses to understand. He can no longer hide his foolishness. He thus redeems his battered soul, in order to be born again.

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Beantown B's 4, Portland O (scrimmage)  
Boston A's 26, Philadelphia O  
Boston B's 12, Phila. B's 0  
Harvard 8, Boston College 4  
UMaine at Orono 14, Bates 4  
Valley Women A's 18, Hartford A's 4  
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# Quick Gay Guide

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## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

**LESBIAN AND GAY HOTLINE** (8pm-Mid.) Mon-Fri 426-9371  
**BAGALS** (Boston Area Lesbian and Gay Schoolworkers)  
P.O. Box 178, Astor St., Boston, 02123  
**Black Men-White Men Social/Support Group**  
c/o GCN, Box 1, 167 Tremont St. Boston 02111  
**BAGLY** (Boston Alliance of Gay and Lesbian Youth,  
GCN Box 10GY, 167 Tremont,  
Boston 02111 497-8282  
**Boston Asian Gay Men & Lesbians**  
c/o Glad Day Bookshop, 167 Tremont St.  
Boston, 02111 542-0144  
**Boston Gay Men's Chorus** 625-3247  
**Boston Institute for Gay Studies**  
Box 2750, Boston 02208 491-8245 or 720-0693  
**Boston Lesbian & Gay History Project**  
c/o Interrante, 24 Greenwich Pk #1, Boston 02118  
**Cauldron Exp. Theater**, 22 Randolph St.  
Chilrent Mountain Club 524-8575  
275-1336  
Box 104, 104 Charles St., Boston 02114  
**El Comite Latino de lesbianas y homosexuales de Boston**  
P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755  
**Fethers in Transition** (Gay/Bi),  
c/o GCN, Box 6, 167 Tremont St., Boston 02111 (Ex.Ctr.)266-0621  
**Gay and Lesbian Physicians of**  
**New England** (617) 482-6874 or 247-5485  
**Gay Professional Men's Group** 944-4818  
**Gay and Lesbian Speakers Bureau**,  
P.O. Box 2232, Boston 02107 354-0133  
**Lesbians end Gay Folkdancing** 861-7223  
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111  
**Lesbian & Gay History Project** 424-1993  
**Lesbian and Gay Hotline** (6-12pm) Mon-Fri 426-9371  
**Merrymount Music Soc.**,  
Box 401, 104 Charles St. Boston 02114 236-4888  
**Outreach Institute**, Box 368, Kenmore St., 02215 277-3454  
**Parents end Friends of Gays**  
76 Brook Hill Rd. Milton, 02167 436-5393  
**Project Place**, 32 Rutland St. 02118 267-9150  
**Watchline** (Fri-Mon 7-10pm) 262-5250

### POLITICAL/LEGAL

**B.U. Gay and Lesbian Legal Association**  
B.U. Law School, 755 Comm. Ave.  
Cambridge Gay Political Caucus,  
c/o GCN, Box 2, 167 Tremont St., Boston, 02111  
**Civil Liberties Union of Mass.** 742-8020  
**GLAD** (Gay and Lesbian Advocates  
and Defenders), 2 Park Sq., Boston 426-1350  
**Harvard Committee on Gay and Lesbian Legal Issues**  
Roscoe Pound Hall, Cambridge, 02138  
**Lesbians/Gay Prisoner Project**  
c/o GCN, 167 Tremont, Boston 02111  
**Mass Gay Political Caucus** 262-1565  
Box 179, 118 Mass. Ave. Boston 02115  
**National Lawyers Guild**,  
14 Beacon St., Boston 02108 227-7335

### STUDENT

**Boston Intercollegiate Gay and Lesbian Alliance**, c/o GAMIT, Rm 50-306,  
Cambridge 02139  
**Northeastern U. Lambda**, 260 Ell Ctr.,  
360 Huntington Ave., Boston 02115 437-2738  
**GAMIT** (Gays at MIT), MIT 50-306 Walker,  
Cambridge 02139 253-5440  
**Harvard-Radcliffe Gay and Lesbian Student Assoc.**, Harvard 197 Memorial  
Hall, Cambridge 02138 495-5476  
**Babson College**, Gay and Lesbian  
Alliance, Box A, Babson Park,  
Wellsley, 02157  
**Tufts U.**, Gay and Lesbian Community,  
c/o Student Activities Off.,  
Medford 02155 628-2828  
**Boston College G and L Support Group**,  
Haley House, Chestnut Hill 02167  
**Northeastern School of Law**, Lesbian  
end Gay Caucus, 400 Huntington Ave,  
Boston 02115  
**U/Mass/Boston**, Lesbian and Gay Ctr.,  
Rm 1-4-178, Dorchester 02125 929-8276

**Brandeis U.**, Triskelion, Box 2792  
Waltham 02254  
**Boston U.**, Gays and Lesbians,  
c/o Program Resources Off., Sherman  
Union, Boston 02215  
**Yale Gay and Lesbian Alumni/Boston**,  
c/o GCN Box 7, 167 Tremont,  
Boston 02111

### WOMEN

**Aradia Counseling for Women**, 520 Comm Ave  
(Kenmore Sq.) 247-4861 x58  
**Cambridge Women's Center**, 46 Pleasant St.  
Daughters of Bilitis, 1151 Mass. Ave.,  
Cambridge 02138 661-3633  
**Dyke Doctors** (Lesbian Physicians, Med Students  
Health Profs) 354-5910  
**Gay Professional Women's Assn.**,  
Box 308, Boston U Sta., Boston 02215  
**Lesbian Lawyers end Legal Workers** 723-6327  
**Lesbian Liberation**, c/o Women's Center  
Lesbian S/M Group 354-8807  
776-7957  
**National Organization for Women**  
99 Bishop Allen Dr., Cambridge 02139 661-6015  
**Somerville Women's Center**, 1 Summer St., 02143 628-6311  
**Tufts Women's Center** 628-5000 x3184  
**Women's Alcoholism Program**,  
1348 Cambridge St., Cambridge 02139 661-1316

### RELIGIOUS

**Am Tikva** 782-8894  
P.O. Box 11, Cambridge, 02138  
**Dignity**, 355 Boylston St., Boston 02114  
**Friends (Quaker)** for Lesbian and  
Gay Concerns, 5 Longfellow Pk., Cambridge 227-9118  
**Integrity**, P.O. Box 2582, Boston 02208 262-3057  
**Lutherans Concerned for Gay People** 536-3788  
**Metropolitan Community Church** 523-7664  
**Fr. Paul Shanley** 964-0996  
**Unitarian Universalists Office of Lesbian/Gay Concerns**  
25 Beacon St., Boston 02108 742-2100

### MEDIA

**Boston's Other Voice**, WROR, 98.5FM  
Dennis 353-0225  
**Common Ground**, WMBR, 88.1FM  
**Feg Rag** 661-7534  
**Gay Community News** 426-4469  
**Good Gay Poets** 661-7534  
**Lesbian and Gay Media Advocates**  
c/o GCN, 167 Tremont, 02111 542-5679  
**Musically Speaking** (WMBR 88.1FM, Sun. 1-3)  
Melanie 494-8810  
**Women's Educ. Media**, 47 Cherry St.  
Somerville 02144 666-0350

### MEDICAL/COUNSELING

**Boston Free VD Info** 1-800-272-2577  
(8am-10pm, M-F)  
**Alcoholics Anonymous** 426-9444  
**Exodus Ctr.**, 25 Huntington Ave. 02116 266-0612  
**Gay & Lesbian Counseling Service** 542-5188  
**Gay AIAnon** (families of alcoholics) 843-5300  
**Mess Gay Nurses Alliance**  
P.O. Box 1835, Buzzerds Bay 02532  
**Tapestry Inc.** 20 Sacramento St.,  
Cambridge 02138 661-0248  
**Tufts Skin Care Clinic** (VD treatment) 956-5293  
**TV/TS Support Group**  
(Gender Center) Martha 666-8280

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

**Central Middlesex Social Club**,  
Box 470, Maynard 01754 236-4882  
**Frenz & Luvers**, Box 623,  
Worcester 01601  
**Gay Hotline** 756-0730  
**Mass. Teachers Assoc./Gay Rights Caucus**  
P.O. Box 75, New Salem 01355  
**North Shore Gay and Lesbian Alliance**  
Box 806, Marblehead, 01945 745-3848  
**Survival Crisis Line** 471-7100  
**So. Shore Gay & Lesbian Alliance**  
Box 712, Bridgewater 02324 584-4997  
**Tri-County Assoc.**, c/o 219 East Main St.,  
Milford 01757 473-3529

### RELIGIOUS

**Dignity Merrimack Valley**, P.O. Box 321, Methuen 01844  
**MCC Worcester**, 2 Wellington St., 753-8360

### WOMEN

**Womanite Magazine**, Box 963,  
Provincetown 02657 (617)487-3393  
**New Bedford Women's Clinic** 996-3341  
**Origins, Inc.**, A Women's Center  
169 Boston St., Salem 01970 745-5873

### STUDENT

**Clark U. Gay Alliance**, 950 Main, A-70  
**Gay Outreach Assoc. for Lowell** (Univ.) Students  
South Campus, Student Union Rm 348 453-3804  
**Salem State Gay Task Force**  
Salem St. College, Salem 01970 745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

**Berkshire County Gay Coalition**, P.O. Box 1562,  
Pittsfield 01201, 442-1819  
**Lesbian and Gay Men's Counseling Collective**  
406F Student Union, UMass, Amherst 545-2645  
**GALA** (Gay And Lesbian Activists)  
Box 1084, Northampton 01061  
**Help Line** 664-6391, 664-6392  
**Pioneer Valley People's Gay Alliance**  
Box 181, Northampton, 01061 586-5979  
**Dignity/Springfield**, P.O. Box 1604 Springfield 01101

### WOMEN

**Common Woman Club**, 78 Masonic St.,  
Northampton 01060 584-4580  
**Everywomen's Center**, Amherst 545-0883  
**Franklin Cty. Lesbian Alliance**  
P.O. Box 235, Deerfield 01342  
**Gay Women's Caucus**, Amherst 545-3438  
**Lesbians United** 33 Pearl St., Pittsfield, 01201 499-2425  
**New Alexandrie Lesbian Library**  
Box 402, Florence, MA 01060 584-7616  
**Southwest Women's Center** 545-0626  
**Valley Lesbian Alliance** 665-4705; 253-3082, 774-5464  
**Womofyre Books** 586-6445

### STUDENT

**Hampshire College Gay Men's Alliance**  
Box 1355, Amherst 01002  
**Lesbian & Gay Men's Counseling Collective**  
406F UMass Student Union, Amherst 545-2645  
**Lesbian Union**, 920 Campus Center,  
UMass, Amherst 01003 545-3438  
**People's Gay Alliance**, 413 Student Union RSO 242,  
UMass Amherst 01003 545-0154  
**Williams Gay Peoples Union**  
S.U. Box 3212, Williams College, Williamstown 01267

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

**Black and White Men Together**,  
58 Winchester Ave., New Haven 06511 562-2906, 933-0185

**Conn. Gay Task Force**, P.O. Box 1139, New Haven 06505  
**Gay Switchboard**, Hartford, M-S 1-11 pm,  
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575  
**Gay and Lesbian Switchboard**, New Haven,  
P.O. Box 72, 06501; M-F 8-11 pm 624-6869  
**Gay Spirit** (WWUH, 91.3FM) Thurs 8:30pm  
**George W. Henry Foundation** (counseling),  
45 Church St., Hartford 06103 522-2646  
**Greater Hartford Lesbian & Gay Taskforce** 249-7691  
**Institute of Social Ethics/Gay National Archives**,  
One Gold St., Suite 22-BC, Hartford 06103 547-1281

### WOMEN

**Gay Women's Collective**, c/o Women's Center,  
Box U-118, UConn, Storrs 06268 486-4738  
**Heartroots Feminist Therapy Collective**,  
22 Allen Pl. #B3, Hartford 06106 249-0504  
**Shorelinewoman** 481-3575  
**Women's Center**, Hartford, c/o Hill Ctr.,  
350 Farmington Ave, Hartford 06106 249-7691  
**Women's Center**, Manchester Community  
College, P.O. Box 1046, Manchester, 06040 646-4900  
**Women's Center**, UConn, Box U-118,  
Storrs 06828 486-4738  
**Women's Center**, Wesleyan, Box WW,  
Wesleyan Sta., Middletown 06457 347-9411  
**Women's Liberation Center**, New Haven,  
614 Orange St., New Haven 06510 436-2488

### STUDENT

**Alternate Lifestyles Awareness Group**,  
Social Work House, Farnham Ave.,  
New Haven 06515 397-4331  
**Eros**, Gay Students at Trinity College  
c/o Chaplain's Office, Hartford 06106 527-3151  
**Gay Alliance at Yale**,  
P.O. Box 2031, Yale Sta, New Haven 06520  
**Gay Alliance**, UConn, Box U-8, Storrs, 06268 486-2273  
**Gay Alliance**, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan Sta., Middletown, 06457 347-9411  
**Lesbian and Gay Community at Conn. College**  
P.O. Box 1295, New London 06320 442-7458  
**Gay Student Ctr.** Yale, Box 2031, New Haven 06520  
**Lesbians/Gay Student Alliance UConn**  
W. Hartford 06117 523-4841 x-267  
**Lesbians**, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan St., Middletown 06457 347-9411  
**Yalesblans**, c/o Yale Women's Ctr.,  
5051 Yale Sta., New Haven 06520

### RELIGIOUS

**Dignity/Fairfield County**,  
P.O. Box 348, Beiden Sta. Norwalk, 06850  
**Dignity/Hartford**, P.O. Box 72, Hartford 06141 233-8325  
**Dignity/New Haven**, P.O. Box 285, West Haven 06516  
**Integrity/Hartford**, P.O. Box 3681,  
Central Sta., Hartford 06103 522-2646  
**Integrity/New Haven**, P.O. Box 1777,  
New Haven 06507 787-1518  
**MCC/Hartford**, P.O. Box 514, Hartford 06101 522-5575  
**MCC/New Haven**, P.O. Box 1273,  
New Haven 06505 777-9808

### MEDICAL/COUNSELING

**Gay AA** (Danbury) 748-5341  
**Gay Health Workers at YNNH**,  
Box 2031, Yale St., New Haven, 06520 436-8354  
**Moonseed** (counseling) 727-0379

## Rhode Island (401)

**Rhode Island Gay and Lesbian Youth** 751-3322, 272-9247  
**Families of Gay Persons** 723-0050  
**Gay Help Line** 751-3322  
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight  
**Gay Community Services of R.I.**,  
c/o 903 Broad St., Providence 02907 728-9269  
**Providence Gay Group of AA** 331-2047  
**Counseling & Consulting**  
161 Prospect Hill, Newport 02840 847-7229  
**Brown Lesbian Collective**, c/o Sereh Doyle Ctr.  
Box 1829 Brown U., 185 Meeting St.,  
Providence 02912 863-2189

**Social Group for Gay Women** over 25  
Box 22, 77 Ives St., Providence 02906  
**Women's Growth Ctr.**,  
97 Knowles St., Pawtucket 02860 728-6023  
**Brown/RISD Gay Students**, Box 49, Brown U.,  
Providence 02912 863-3062  
**Brown U. Lesbian/Gay Alumnae/II Assoc.**,  
GCN Box 5, 167 Tremont,  
Boston 02111 (617) 720-1870, 661-7223  
**Dignity/Providence**, Box 2231, Pawtucket 02861 942-9400  
**MCC/Providence**, 5 Junction St., Providence 272-9247  
**MCC Special Ministry** (terminally ill, aged and  
handicapped), Rev. George McDermott 272-9247

## New Hampshire(603)

**Gay NH Infoline**, 10am-10pm, Concord 224-6931  
**Nashua Area Gays**, P.O. Box 3472,  
Nashua 03061 424-3252  
**NH Lambda**, Box 1043, Concord 03301;  
224-3785, 889-1416,  
746-3339; (crisis) 483-2592.  
**NH Area Parents of Gays**, 140 Kimball Hill  
Rd., Hudson 03051 (Sandl or Ron) 880-7219  
**Greater Nashua Area NH Lambda**,  
P.O. Box 6443, Nashua 03063 889-1416  
**Speakers Bureau**, Box 1043, Concord 03301  
**Concord Area Gay Youth**,  
Box 832, Concord 03301 228-0493  
**Concord Men's Group**  
Box 832, Concord 03301 Joe 224-6931  
**Suncook Gay Prisoner Project** 485-5612  
**Gemini**, Keene Support Group,  
Box 461, W. Swanzey, 03469  
**Seacoast Gay Men**, P.O. Box 1394 Portsmouth 03801  
**Full Circle**, monthly calendar of women's events,  
Box 235, Contoocook, NH 03229  
**Iris**, a women's club  
40 Pleasant St., Portsmouth 03801 436-8958  
**Lesbian Feminist Collective**, Box 47, Penacook  
**Campus Gay Awareness**, Mem. U, UNH Durham 03824  
**Dartmouth Gay Students' Assoc.**  
Hinman Box 5057, Hanover 03755  
**Information Outlet** 1-800-852-3311  
**Keene Klondykes**, Box 261,  
Gilsom 03448 827-3766; 847-9589

## Vermont (802)

**Gay AA/Burlington** 863-5164  
**Andrews Inn**, Bellows Falls 463-3966  
**Central Vermont Gay Men**, CVGM,  
Box 42, Barre 05641  
**Gay and Lesbian Hotline of VT** 862-4296  
**Gay Student Union**, U of Vt, Burlington 05401  
**Gay People at Middlebury**  
Box D56, Middlebury College, 05753  
**League of Gays** (LOGS),  
Box 703, St. Johnsbury, VT 05819 633-4047  
**Social Alt. for Gay Men** (SAM),  
Box 479, Norwich, VT 05055 (802) 649-1304 or  
(603) 448-3734

**Southern Vermont Gay Men** 387-GAYS or (603) 756-4226  
**Southern Vermont Lesbians/Gay Men's**  
**Coalition**, P.O. Box 1034, Brattleboro 05301  
**Southern Vermont Women's Health Center**,  
187 N. Main St., Rutland, 05701 775-1946  
**Women's Center**, P.O. Box 92 Burlington 05401 863-1236  
**Integrity**, Box 126, Burlington 05402 864-7198

## Maine (207)

**Gay Phoneline** (Caribou) 498-6556  
**AWA** (Male), Box 746, Old Orchard Beach 04064  
**Bates Gay/Straight Alliance**, Health Ctr.  
Bates College, Lewiston 04240  
**Bowdoin College Gay/Straight Alliance**,  
Brunswick 04011  
**Center for Being**, Box 45-A  
So. Harpswell 04079 833-6195  
**Dignity/Maine**, Box 7021, Lewiston 04240  
**Down East Gay Alliance**, Box O, Ellsworth 04605  
**Gay Peoples Alliance**  
92 Bedford St., Portland 04103 780-4085  
**Interweave: Unit./Univ. Gay/Lesbian**  
**Community**, Box 215, Augusta 04330 773-2121  
**Lesbian Rap Group**, 92 Bedford St., Portland  
**MCC Portland**, Box 583  
Westbrook 04092  
**Northern Lambda Nord**, P.O. Box 990, Caribou 04736  
**Maine Lesbian Feminists** P.O. Box 125, Belfast 04915  
**Portland Women's Community**  
c/o D. Elze, 15 Deering Ave., Portland 04101  
**Unitarian-Universalist Lesbian and Gay Caucus**  
561D Brighton Ave, Portland 04102 773-2121  
**Wilde-Stein Club**, c/o Memorial Union,  
U. of Maine, Orono 04473  
**Parents & Friends of Gays** 549-7325(eves & wkends)  
**Orthodox Community of Holy Apostles**,  
RFD Box 680, N. Whitefield 04353 549-7325

## New York City (212)

### INFORMATION/SERVICE/SOCIAL

**Ass'n of Gay Social Workers**,  
c/o Gay Switchboard Message Center,  
110 E. 23rd St., Suite 502, 10010 777-7697  
**Black and White Men Together/NY**  
Box 148, Ansonia Sta., NYC 10023  
**Chelsea Gay Association**  
132 W 24th St., 10011 772-0404  
**Christopher St. Lib. Day Comm.**  
147 W. 42nd, Rm 603 10036 947-0949  
**FOLKS** (Friends of Little Kids  
Gay Athelists League of America 989-6653  
P.O. Box 248, Village Sta NYC 10014  
**Gay History Archive**, Box 2, Village, 10014 595-1445  
**Gay and Lesbian Blind**, 110 East 23rd St.  
Suite 502, NYC 10010 473-5884  
**Gay & Lesbian Youth of**  
New York 226-3861, 875-9187  
**Gay Male S/M Activists**, 132 W. 24th St., 10011 777-1800  
**Gay Switchboard**  
**Gay Teachers Assoc.**, Box 435,  
Van Brunt Sta., Brooklyn 11215 499-1060, 255-5969  
**Gayellow Pages**, P.O.Box 292, Village Sta. 10014 744-2785  
**Glith end Mirth Club** 734-7748  
**NYC Union of Lesbians & Gay Men**  
c/o Tan Box 24, Brooklyn 11201  
**North American Man/Boy Love Assoc. (NAMBLA)**  
Box 174, NYC 10018  
**Oscar Wilde Memorial Bookshop**,  
15 Christopher St. 255-8097  
**Senior Action in a Gay Environment**  
208 W. 13th St. 741-2247  
**Upper West Side Lesbian & Gay Assoc.**  
165 W. 86th St., 10024  
**West Side Discussion Group**,  
Greenwich House, 27 Barrow St. 242-4140

### WOMEN

**All The Queens Women**, Box 271, Sta. A.  
Flushing 11358 359-9204  
**Gay Women's Alternative**, 4 W. 76th St. 10023 532-8669  
**Lesbian Herstory Archives**, P.O. Box 1258, 10118 874-7232  
**Lesbian Switchboard**, 243 W. 20th St. 10010 741-2610

### POLITICAL/LEGAL

**Coalition for Lesbian & Gay Rights**  
29 W 21st St. 924-2970  
**Lesbian end Gay Progressive Health Network**,  
300 Riverside Dr., Suite 11E, NYC 10025  
**Committee of Lesbian and Gay Male Socialists** 988-3012  
**Gay Lawyers & Law Students' Group**  
Postal Address: Law Group P.O. Box 1899  
Grand Central Station 10017 628-8532  
**GREAT** (Gay Racially Equal and Together)  
Men of Gotham, Box 834, Brooklyn 11202

**Lambda Legal Defense**, 132 W. 43rd, 10036 944-9488  
**Lavender Left Network**  
Box 512, Village Sta. 10014 533-4907  
**National Coalition of Gay Activists**,  
P.O. Box A-711, Grand Central Sta., 10017  
**National Gay Task Force**, 80 Fifth Ave., Rm 1601 741-5800

### RELIGIOUS

**Gay & Lesbian Interreligious Coalition**  
c/o Strickler, 31 Bethane NYC 10014  
**Church of the Beloved Disciple**,  
348 W. 14th St., 10004 242-6616  
**Congregation Beth Simchat Torah**,  
155 Bank St. 10014 929-9498  
**Dignity/Gay and Lesbian Catholics**,  
Box 1554, FDR Sta. 10150 869-3050  
**Evangelicals Concerned** 688-0628  
**Integrity-Episcopal Gay Society**,  
GPO Box 1549, 10001 989-6653  
**Lutherans for Lesbian & Gay Concerns**,  
Box 2217, Brooklyn 11202 596-3839, 278-5066  
**MCC/NY**, 201 W. 13th St., 10011 242-1212  
**Presby. for Les/Gay Concerns** 866-3580

### MEDIA/ENTERTAINMENT

**Gay Theatre Alliance**  
Box 294, 10014 255-4713  
**NYC News**, Box 2171-G.C.C. 10163 964-7272  
**NY Native**, 429 W. Broadway, NYC 10013 925-8021

### STUDENT

**Gay People at Columbia**  
Earl Hall, Rm 304 10027 280-5113  
**New York U. Gay People's Union**  
Loeb Student Ctr, Rm 810 598-7056

### MEDICAL/COUNSELING

**Gay Men's Health Project**  
74 Grove St. Rm 2RW, 10014 691-6969  
**Gay Nurses Alliance**  
44 St. Marks Pl. 10003  
**Homosexual Community Counseling Ctr.** 688-0628  
**Identity House** 243-8181  
**Institute For Human Identity** 799-9432  
**National Gay Health Coalition**  
c/o Vachon, 506 W. 42nd St. #E5, NYC 10036, 563-6313  
**Nat. Gay Health Ed. Found**  
Box 834, Linden Hill, NYC 11354 563-6313  
**Gay Men's Health Crisis**, Box 274,  
132 W. 24th St., NYC 10011 807-6655, 6664  
**St. Mark's Clinic**, 88 University Pl.,  
NYC 10003 691-8282  
**AIDS Hotline** 800-221-7044

## New York State

### INFORMATION/SERVICE/SOCIAL

**Alternatives Corner** (516) 483-2050  
374 Woodfield Rd. W. Hemstead, 11522  
**Broome County Gay Alliance**, P.O. Box F-1711  
Binghamton 13902  
**Capital District Gay Community Center** (7-11pm



# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

**Cambridge, MA** — Black and White Men Together of Boston meets at Paradise, 180 Mass. Ave. Second Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. Meets Suns. Info: 376-4323 or 473-3529.

**Boston, MA** — "Musically speaking," women's music, ideas, announcements WMBR, 88.1 FM. 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

**Boston, MA** — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First Suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm Info: 542-8575.

**Boston, MA** — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans. MA 02653.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

**Concord, NH** — Concord Area Gay Youth support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

**Keene, NH** — Potlucks and other fun get together for lesbians First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Kiondykes. Box 261. Gilsum NH 03448

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre. 05641.

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl. Memorial Union. UMO 7pm.

**Northern VT/NH** — League of Gays (LOGS) meets third Suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

**New London, CT** — Gay and Lesbian Community at Connecticut College meets 1st and 3rd Sundays of the month. Info: 442-7458.

### monday

**Boston, MA** — Boston Lesbian and Gay Pride organizing has begun for 1983. The Committee meets the second Monday and Fourth Thursday of every month. Meetings at the Boston Evening Clinic, 314 Comm Ave (corner of Hereford) 7pm. All are welcome.

**Waltham, MA** — Triskelion, the Brandels Gay/Lesbian Coalition. General discussion group at 9pm. Usdan Student Ctr. Conf. Rm. C. Info: 647-4353, or Box 2792, Brandels U., Waltham, 02254.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

### tuesday

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tue of the month in conference room 1A Sherrill Hall Library, Episcopal Divinity School 99 Brattle. Info: 436-5393 or P.O. Box 125-S101, Arlington, MA 02174.

**Cambridge, MA** — Lesbian SM support group. Every Tues. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SM.

**Boston, MA** — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**Manchester, NH** — Manchester Men's Group. weekly support group for gay and bisexual men, meet Tuesdays at 7:30pm for coffee and discussion. Info: Jack 669-0096.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

### wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

**Cambridge, MA** — Harvard Educator's Committee on Gay and Lesbian Issues presents Virginia Apuzzo, coordinator of the National Gay Task Force, speaking on discrimination and education, at 100 Longfellow Hall, Applan Way in Harvard Sq. 7:30pm. Free.

### 14 thurs

**Boston, MA** — The Boston Lesbian and Gay Pride Committee will be holding a general meeting to continue organizing for the June 18, 1983 Lesbian and Gay Pride Celebration. All New England welcome. Boston Evening Clinic, 314 Comm Ave. (near Auditorium T stop). 7pm. Info: 262-4777.

**Boston, MA** — GCN proofreading. Late afternoon and early evening. Info: 426-4469.

**Cambridge, MA** — Women's Friendships in Literature, a presentation and discussion on women's relationships in American Lit. by Martha Chew. Larsen Hall, Rm G-08, Harvard School of Ed., Applan Way. 7pm.

### 15 fri

**Boston, MA** — GCN VOLUNTEER NIGHT! Come help send out the paper to our subscribers. Refreshments and good times. And now finally an Intercom at our downstairs door so you don't have to call before you get here. Come anytime after 6pm to our space at 167 Tremont St. (Near Boylston T stop).

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7:9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed. from 7-10pm at the YWCA, 140 Clarendon St. (Copley Sq.) Info: 522-6983

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Hampden County, MA** — Social/Support Group for Lesbians 8pm. Info: Debbie 532-5878 or Julie 532-4959

**Cambridge, MA** — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30-10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

### thursday

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

**Somerville, MA** — TV/TS Peer Support Group. Gender Clinic. Info: Martha 666-8280.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Northampton, MA** — Gay and Lesbian Activists (GALA) is sponsoring a film festival featuring "Greetings from Washington D.C.," "A comedy in six unnatural acts," and "Pink Triangles." 8pm. McConnell Hall, Smith College.

### 16 sat

**Amherst, MA** — Gay and Lesbian Activists (GALA) is sponsoring a film festival featuring "Greetings from Washington," "A Comedy in six unnatural acts," and "Pink Triangles." 7pm and 9pm. UMass Campus Center.

**Wellesley, MA** — Dance sponsored by Babson College Gay and Lesbian Alliance and Boston College Gay and Lesbian Support Group. 9pm-1am, Formal Park Manor Central, Babson College. College Students and guests are welcome. \$3 admission.

**Boston, MA** — Prostitution: A Women's Forum, "No bad women, just bad laws," featuring Selma James, spokeswoman for the English Collective of Prostitutes. 1-3 pm. New England School of Law, 154 Stuart St. Rm 204. (Park Sq.) Info: 782-7685.

**Boston, MA** — Disabled People's Conference, featuring speakers on topics including lesbians and gays with disabilities, reproductive rights, and others. Mei King will be a guest speaker. 1-5pm at UMass, 100 Arlington St. Rm 624. Conference will be interpreted and is wheelchair accessible.

**Northampton, MA** — Pioneer Valley People's Gay Alliance meets on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write P.O. Box 181, Northampton, MA 01061.

### friday

**BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! INFO: 426-4489, THANKS!**

**Cambridge, MA** — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm, Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the first Friday.

**Danbury, CT** — The Gay and Lesbian Alliance of Greater Danbury meets on Fridays from 7:30 to 10pm in the Green Room of the First Congregational Church, corner of Deer Hill Ave. and West St.

**Hartford, CT** — Your Turt, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs) Sponsored by the Coalition of Sexual Minorities

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425

**Concord, NH** — Concord Men's Group meets Fridays at 7:30pm for coffee and discussion. Info: Herb 485-5612.

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves)

### saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896. Basketball: Kieran 232-7229.

**Boston, MA** — Front Runners/Boston, gay men and lesbian running club. Info: 39 Milford, Boston 02118 or 451-6364.



### 17 sun

**Cambridge, MA** — New Words presents "Pastoral Jazz." Olga Broumas reading from her new novel. 2pm. 186 Hampshire St. Donation \$2

### 18 mon

**Boston, MA** — Chiltern Mt. Club. Patriot's Day Sudbury and Concord Rivers Canoe Trip. Info: Wayne (617) 734-3496.

**Boston, MA** — Cauldron Experimental Theater presents PANDA (Performing Artists for Nuclear Disarmament Action) in "Ashes, Ashes, We All Fall Down," a ritual drama about nuclear madness and the denial of death, being reviewed elsewhere in GCN. Call PANDA for time and ticket Info: 864-2552. Performances tonight and tomorrow night

## coming events

**Boston, MA** — FEMINIST FUN! The Second Wave, one of the oldest feminist journals in the U.S., needs new collective members to plan, edit and design the magazine and to organize cultural events to support it. Previous experience wonderful, but definitely not necessary. We're concerned with issues of race, class, age, sexuality, and religious and ethnic identity. For more info call Stephanie, evenings at 491-4818.

**Salem, MA** — Gay and Lesbian Counseling Program of the North Shore Community Mental Health Center is forming a Coming Out Group for men — a support group for those dealing with stresses, confusions and questions about coming out. The group will meet on Tuesdays from 6:15 to 7:45pm in Salem. For more info call David Aronstein at 744-5322.

## apr 13 wed

**Cambridge, MA** — Andrea Loewenstein, soap opera author, will read stories of lesbian life, love and lust at Essentially Women Coffeehouse, Church of the Covenant, corner of Newbury and Berkeley. 8pm. Men and women welcome.

**The deadline for Calendar items is Monday at noon for the following issue.....**